

THE
NEW PSYCHOLOGY

OR

THE SECRET OF HAPPINESS,

BEING

PRACTICAL INSTRUCTIONS

How to Develop and Employ

THOUGHT-POWER.

By RICHARD HARTE.

("D.C.K.")

THIRD EDITION

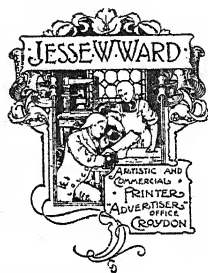
(ENLARGED).

LONDON: L. N. FOWLER & Co.,
7, IMPERIAL ARCADE, LUDGATE CIRCUS.

NEW YORK: FOWLER & WELLS Co.,
27, EAST TWENTY-FIRST STREET

1903.

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PREFACE.*

The New Psychology includes the Science and Art of developing and using Thought-power.

Thought-power is not the intellectual power manifested in thinking ABOUT anything, but the psychic power which is generated by THINKING IT.

The New Psychology springs from, and stands rooted in, the idea of Evolution. Evolution is an immense generalisation, which embraces all existence. It has changed our "standard of probability," enlarged our conception of possibility, and shown us a vista of unlimited development for mankind. It has given us a new Universe, a progressive, developing, dynamic, illimitable Universe, in place of the little, static, stationary, worn-out, dying Universe in which our ancestors believed.

This conception of action, of energy, of development, is the central idea of the New Psychology. Thought is conceived by it as a force, as dynamic; and not only conceived as a force, but abundantly proved to be so. Therefore the New Psychology is not, like the Old, merely an academic naming and description of the various states of consciousness, as known through introspection. The New Psychology is called "Practical Psychology," because it is the Science and Art of generating Thought-power, and directing it so as to produce practical results in our lives, by acting with real effect on our minds and bodies.

* This Preface is a reprint of the Author's pamphlet, "Thought-power: What it is, and what it does."

The New Psychology assumes that Man is not an exception to the universal rule of Nature, or law of God, that all living creatures should lead happy lives; and it shows that happiness in this case, as in every other, has been placed quite within reach, if only man will learn how to attain it by using the powers that for the most part lie dormant in him at present.

This means that if men are to be what they believe they ought to be, and would like to be, they must make themselves that by their own efforts. That is the only way in which mankind can obey the unwritten Commandment of a benevolent Deity to all sentient creatures: "Thou shalt be happy." True wisdom consists in finding out how to be healthy, happy, and prosperous, individually and collectively; and true piety consists in adopting the methods and means which alone will bring that result about.

The New Psychology teaches those methods and means. If you wish to be healthy, handsome, strong, happy, and successful, you can become all of these by developing and using your Thought-power. If you wish to influence other people for their advantage, or for your own benefit, you can do so naturally and without effort as soon as you have acquired the power of Thought.

The practical methods by which Thought-power can be developed and utilised were discovered but recently, and are known as yet to comparatively few, and understood only by those who have made a special study of the subject. Thought-power, when heard of for the first time, seems a thing so new

and strange that people are apt to conclude, without enquiry, that it is some fresh "fad" or novel humbug.

Thought-power, however, is a great scientific fact, as truly real as electricity. Although equally invisible as electricity, and, like it, known only by its effects, Thought-power is quite as potent in the realm of mind as electricity is in that of matter. But, while to avail ourselves of electricity we have to construct machines to generate and utilise it, every man and woman is by nature a reservoir or battery of Thought-power, waiting recognition.

Thought-power explains most of the puzzles of human life, and unties many of the knots of history. The "great man," even the hero, is often the man who has unconsciously and accidentally developed his Thought-power. Indeed, those who understand the tremendous influence of this force over self and others perceive that no phenomenon of human society can be explained without it, just as no phenomenon of the physical world can be explained without taking electricity and magnetism into account—forces, the tremendous nature of which was as little suspected a hundred years ago as that of Thought-power is by almost everyone to-day.

People seem to think that a cause which is mental or "spiritual" is unreal or imaginary, and therefore may be neglected; apparently because the word "imagination" is used as a synonym for "fancy," and "fancy" is a name we give to the opposite to "fact." Nothing that produces an effect is "unreal"; but the effect of a mental or spiritual cause is assumed to be as "imaginary" as the cause

itself, and, therefore, a negligible quantity. There could be no greater mistake.

It is perfectly well known that the liar after a while believes his own lies; it is perfectly well known that children at play become really terrified at the child who plays bear or highwayman; it is perfectly well known that if you keep on telling a person that he looks ill he will feel ill, and even get ill; it is perfectly well known that a shock to the mother will affect the unborn child. Yet, until quite recently, these and other similar facts have lain on the surface of our lives, neglected, unnoticed; just as the out-crop of a vein of precious metal is ignored by savages, too stupid to recognise its value.

Again, everyone knows that a great shock, or mental blow, can actually cause paralysis, or even kill. Everyone knows that a great sorrow makes a person prematurely grey and old; and that a great disappointment often leads to suicide, or to the lunatic asylum; yet, when instead of one great disappointment, sorrow, or other mental blow, which falls suddenly, and cannot be prevented, it is a long series of little mental shocks that afflict a person until he finally breaks down, it is not recognised that this, too, is a self-evident instance of the terribly "real" effect of mental causes.

Constantly recurring little sorrows, anxieties, disappointments, and other mental shocks, are "worry"; and worry makes a person prematurely old and grey, and drives him to madness and suicide, quite as certainly as a great and sudden shock. Worry is disabling and killing more people to-day

than war, pestilence, and famine put together; and where it does not kill it takes off years of life.

It is a farce at present to tell a person "not to worry." He would be only too glad to follow that good advice if he could; but *he does not know how not to worry*, and neither doctor or clergyman can tell him, though each can offer him an anodyne, the one physical the other spiritual. In the same way we tell a person to be cheerful, or cautious, or calm, or good, or wise, or whatever it may be, knowing very well all the time that the exhortation will have no effect, because the person addressed *does not know how to control his moods*—no one knows how to control his moods unless he has learned how to use Thought-power over himself.

Desire, Will, Imagination, Belief, and Faith are names given to the various forms of the same wonderful force—Thought-power. Thought-power is quite a different thing from the power of thinking, in the sense of capacity for logical reasoning. It is one of the actual forces of Nature, and although its existence as such was hardly recognised some twenty-five years ago, it is now understood by those who have studied it (many of whom bear names well known to Science) to be *the great motor power* in the life of mankind, by which all human effort, physical and mental, is put forth, the growth of mind and body effected, and health promoted and secured.

Everyone possesses Thought - power in some degree, and unconsciously and involuntary exercises it to a greater or less extent; but it is a fitful and feeble force unless it be understood and developed, and then exerted consciously, and with a purpose.

Thought - power develops quickly when properly cultivated, and soon comes, in large measure, under a person's own control and guidance. Anyone who knows how to generate and direct it is able to establish bodily and mental health in himself, to develop strength of character, and to create for himself a potent "personal magnetism" which will ensure success in his undertakings.

Moreover, anyone who develops his Thought-power can control others. He can do so not only because of the strength of character and of will which he acquires, but also because he knows how to bring his Thought-power to bear directly upon the minds of others; and he can guard himself against the Thought-power of other people, consciously or unconsciously exercised upon him, and whether they are acting individually or collectively.

The power of Thought can be developed by certain simple means, which have been proved to be efficacious by thousands in England and by hundreds of thousands in the United States; for, in the United States Thought - power is now quickly becoming understood, and is beginning to be employed with deliberate purpose, and with astonishing success, in every walk of life—several different systems or schools of Practical Psychology having been established there under different names.

Some of the systems under which this marvellous power has already been presented to the public are of a quasi-religious, and others of a quasi-scientific character. Thus we have "Christian Science," "Divine Science," "Faith Healing," "Christian Unity," "Mental Science," "Mind Cure,"

"Metaphysics," "Suggestive Therapeutics," "Hypnotic Treatment," "Zoism," and various other systems and schools, each of which bases its theory on some arbitrary, and more or less fanciful assumption.

Some of these schools take Spirit as the basis of their doctrines, and believe that the mind dominates and controls the body; others take their stand on Matter, and believe that mind is a question of brain cells and nerve currents. Each sees one side of the truth, for that which is known to be Thought when perceived from within appears to be cell discharge and nerve current when considered from without.

Most of these systems confine themselves to the cure of disease by Thought-power, while a few of them aim at moral improvement as well, and the building up of character; but they all employ substantially the same methods, and they all show equally numerous and astonishing results. Thus, since these various schools differ conspicuously in theory, but are to an equal degree successful in practice, it is evidently not their theories (in which they differ), but their methods (in which they agree) that are the important element and potent factor in them all.

Now those who are suffering in body and mind, those who desire to make themselves strong in character, those who are anxious to succeed in their undertakings, and those who would like to influence or control others, do not ask for theory, but for practical instruction in methods, means, and ways. It is only when results have proved that

the power of Thought over body and mind is real, and that the methods employed for evoking and directing that power are effectual, that, as a rule, much curiosity is felt about the Science which explains the Art.

Moreover, many of the theories with which Thought-power is associated seem to most people grotesque and offensive; and they refuse for that reason to recognise the extraordinary facts of which those theories are wild attempts at explanation; just as, in many instances, the curative effects of mineral springs were for centuries disbelieved, because legend had connected them with Heathen gods and goddesses.

For those reasons, whoever wishes to develop and use his Thought-power, should trouble himself as little as possible with doctrines and theories, and study and employ the methods of procedure, which are equally effective whatever doctrine or theory be adopted to explain their action. His primary object is to learn how practically to use his Thought-power for his own benefit, so as to make himself healthy, happy, strong, and successful, by acquiring control over his own body and mind, and obtaining an influence over other people. It is an application of that principle—of practical effort, rather than theorising—that makes the training of the Jesuits so excellent for its purpose.

At present Thought-power is employed chiefly for the cure of disease, which is, in reality, only one of its subordinate uses; for illness is happily an exception, whereas there is not a moment in our lives when Thought-power is not needed for

other than curative purposes, one of which is to keep us from the need of being cured. The better able a man is to walk, and run, and jump, the less need he has of an attendant to pick him up if he falls. The better the boots, the less need of a cobbler.

That the professional Healers of the different schools are instrumental in causing many wonderful cures is proved by the testimony of thousands upon thousands of former invalids; but the function of the Healer is now understood to be merely to set going the process of cure. For, in every form of Practical Psychology, from Christian Science at one end of the scale, to Hypnotism at the other, almost the whole work is done, either consciously or unconsciously, by the person himself, who seems, however, to be merely acted upon, whether he be called a patient, a pupil, or a subject. That is why the advocates of each system claim that people are cured by merely reading their text-books and treatises.

No doubt the desire to benefit others is most excellent; but the first thing for everyone to do is to "pull his own weight in the boat." No one can do for another in this matter what he can and ought to do for himself. No one can develop another person's Thought-power for him, any more than he can develop his muscle-power; he can only show him in each case how to do it for himself. But experience has proved that some people have an extraordinary power of arousing another person's self-developing and self-curing faculty, even when he is a great distance away; and that this helpful influence continues as long as the disciple or patient

believes that it is being exerted, and thus draws "virtue" from the teacher or healer.

The discovery of how to obtain self-mastery by developing and directing Thought - power throws a new responsibility on mankind; for it makes man's progress depend upon himself, either individually or collectively. Up till now, men progressed much as other animals do, by a blind, irrational, and furious "struggle for existence," which resulted in the survival of those most suited to their environment; and circumstances, over which a man had very little control, determined his character and destinies. With the animals, whom Nature moulds as she pleases, this process is productive of the finest individuals; and that may also have been the case with primitive humanity. But it has long ceased to be so, and in man's case a continuance of that process now threatens us with a survival of those in whom the anti-social qualities predominate as being the fittest for our civilisation.

But with the advent of the New Psychology all that is changed; for the New Psychology puts it into the power of the individual to develop strength of character and sterling qualities in himself, whatever be his environment; and it teaches him to see through the devices by means of which he is at present saddled, bridled, and ridden by specious schemers of various kinds; and shows him how to resist successfully those destroyers of his happiness. Anyone who knows of the power over himself and over his destinies which the New Psychology gives him, and fails to avail himself of it, has only himself to blame that he continues to suffer and to sin.

Those who study and successfully practice the art of generating and directing Thought-power soon find a marked difference in themselves. They become greatly strengthened, and curiously rejuvenated, in body and mind; and they produce a much better and stronger impression upon others, without any conscious effort. They attract where they formerly repelled, and they meet with assistance from those who would otherwise have opposed them; therefore they succeed far better than they otherwise would in whatever they undertake. Good health, good looks, cheerfulness, and self-confidence make them welcome everywhere, and they acquire a new interest in themselves, in others, and in their surroundings.

A knowledge of how to develop and use Thought-power is, therefore, of the greatest practical utility in every walk of life. It helps the business man, the professional man, the politician, and the speculator. It is invaluable to the lover. It gives rest to the worried, and comfort to the afflicted. In the hands of the doctor it is a powerful curative agent; while it gives the clergyman a weapon against evil doing and sinful thinking far more powerful than what St. Paul calls the "foolishness of preaching." It is difficult to exaggerate the importance of the development of Thought-power, for the New Psychology contains "the promise and potency" of a new and better humanity.

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London,
February, 1903.



INTRODUCTION.*

It may seem premature, perhaps presumptuous, for anyone to hold definite views at present about the New Psychology, for it is a subject which has not yet crystallised into an accepted science, but is still held in solution, as it were, in the minds of a great number of theorists, experimenters, and observers. That fact, however, may perhaps be accepted as my excuse for attempting to explain what I understand by those names, since it means that, as yet, there is no orthodoxy in the New Psychology to which I can be expected to conform. I shall confine myself, however, in this Introduction to the consideration of the New Psychology in one only of its applications, namely, in its relation to Happiness, viewed from which point of view it has been called "Practical Psychology."

The Old Psychology is a science without a corresponding art. It is intensely interesting, but unpractical. Indeed, "Practical Psychology" must sound like a contradiction in terms to a psychologist of the old school, much as "physical metaphysics" would sound to a metaphysician. The New Psychology is practical because it treats of what we may call the kinetic energy of thought—of the action of mental images upon the body, and upon the mind itself, and of the methods by which such images may be produced. When a psychologist of the old

* This Introduction is the substance of an Address delivered by the Author before the London Spiritualist Alliance, and afterwards published in pamphlet form.

school mentions such facts as that fear makes people turn pale, or shame causes them to blush, he regards those effects as only concomitant physiological phenomena, which do not interest him except as being characteristic of the accompanying emotion. Were he to take the causal connection between mental images and emotions into consideration, or between emotions and physical effects, he would find himself in the domain of Practical Psychology.

Ask a psychologist "What is mind?" and he will tell you that Mind is the "seat" of sensation, intelligence, emotion, and will. I asked a psychologist one day what that "seat" is made of, and he told me I was flippant. Well, I tried to look solemn, and put the question in another way; I said I only wanted him to tell me who was the owner of all those things; who it is that says "*my* sensations, *my* intelligence, *my* emotions, *my* will, *my* mind." I said that I only wanted to know what the Ego is, the self, the I-am-I, the entity which the Eastern philosophers call "the Knower," or "the Thinker." Thereupon my psychologist looked considerably relieved, and said that those were not questions of psychology, but of metaphysics, and advised me to see a metaphysician about them.

Now, the Old Psychology uses Introspection as its instrument of research; but it is evident that introspection, or looking into our minds, can tell us nothing but what we can see there, nothing but that which enters the consciousness. Observation and experiment have shown, however, that there are mental states, mental causes and effects which affect the Self or Ego, that do not come within the field

of normal consciousness, and that there are, therefore, parts of the mind about which we cannot learn anything by introspection—parts of the mind which resemble, as it were, the invisible rays of the spectrum, or the submerged part of an iceberg. The conclusion, in fact, has been forced upon us that the Old Psychology deals only with part of its subject; for every thought, every sensation, emotion, judgment, and volition acts outwardly as well as inwardly; and is not only a state of consciousness which can be known by introspection, but also an effect-producing influence, acting both on the body and on the mind in a way that can be studied only by observation and experiment. We have, therefore, a very definite characteristic of the Old Psychology which distinguishes it emphatically from the New, namely, that, properly speaking, it concerns itself only with whatever comes into the field of normal consciousness.

The New Psychology, on the other hand, is the science which studies thought in its hidden operation as an effect-producing force; and Practical Psychology is the art which corresponds to that science—the art of producing good effects upon the body and upon the mind by summoning, harbouring, controlling, and directing appropriate thoughts; and the art of avoiding the evil effects of noxious thoughts, by refusing to entertain them, and by driving them away. Now, everyone is unconsciously forming mental images all the time, and thinking thoughts that have effects upon himself and others. In fact, we have all been Practical Psychologists ever since we were born without being aware of it, just as

M. Jourdain, in Molière's play, had been talking prose all his life without knowing it. We are not aware of these effects of our thoughts because we do not look for them; just as a person who threw a flat-iron out of a window would not be aware from any symptom in himself that he had killed a passer-by. It is quite possible that the electric eel does not know that it gives electric shocks; it would, perhaps, declare that when other fishes annoy it all it does is to say "d—n."

The facts that have given rise to the New Psychology are no new things; but until recently they have either been neglected or else regarded as supernatural. When a mental shock, for example, caused paralysis, sometimes the machinations of the Devil were suspected, sometimes the anger of God, or else black magic got the credit. The event was regarded as very awful, or very strange, and that was all. Or perhaps a priest was called in, and when he had gone through his ceremonies nothing more was done. At present, when some mental shock strikes a man down, or worry and anxiety break him up, it is not the priest but the doctor who is called in to go through his ceremonies, although the cause of the mischief is recognised as psychic, and a doctor, as such, seldom knows more about Psychology, practical or unpractical, than a blacksmith knows about aërostatics.

It was the growth of scepticism that set men thinking about the cause and significance of the phenomena which they had formerly regarded with awe, or looked upon with stupid indifference. If God, Devil, or black magician did not cause those

strange events, then what did? It was the same with physical phenomena. So long, for instance, as the thunder was believed to be the voice of God, and the lightning His javelin, no one troubled to investigate electricity. It seemed irreverence, even sacrilege, to pry into those divine mysteries. Even now, many people look askance upon such experiments as that which was tried a few years ago upon a pious old lady in one of the Parisian hospitals. She had been paralysed for many years, and as she was an excellent subject for hypnotism, the doctors thought they would get up a little miracle on their own account. So they gave her the hypnotic suggestion that if she had a particular ceremony in honour of the Virgin performed at her bedside on a certain festival of that divine being she would be miraculously cured. The suggestion "took" perfectly, and when the day came the priest was summoned, the ceremony performed, and she was instantly cured. It is said that both the old lady and the priest declared that the story the doctors told about hypnotic suggestion was downright blasphemy, and maintained that if that wonderful event was not a miracle, there never was such a thing—a proposition which, it is said, the doctors did not offer to dispute.

Now, the experiments, observations, and experiences on which the New Psychology is based come from two sources, and are divisible into two categories, which form, as it were, the two co-ordinates of the science. In the first category are the experiences of the practitioners of the so-called "Sciences," such as "Christian Science," "Divine

Science," and "Mental Science," and also those of the Faith Healers of different brands. In the other category are the experiments of the Hypnotisers and the Suggestionists. The former schools ignore the orthodox theology almost as much as the latter; but while the Hypnotists and the Suggestionists profess to go on strictly secular lines, and to perform their wonders equally well to whatever form of religion or irreligion they belong, the Scientists and the Faith Healers attribute their successes each to his own particular religio-metaphysical theory; and they are generally quite ready to deny off-hand the genuineness of the results obtained by the practitioner of any other school.

The quasi-religious schools do not, as a rule, attribute the physical and mental results which they produce to the old-fashioned divine or diabolic entities, but to God in the metaphysical sense of "the Good." As to the Devil, or "the Bad," they simply ignore or inhibit him, and not being recognised as even existing, the Old Gentleman puts his tail between his legs and sneaks out of the universe; and that gives "the Good" a pretty easy time of it. According to the Scientists, there is nothing but good in the world. Their fundamental propositions are, "Good is the All," "The All is Spirit," "There is no Evil," "There is no Matter." It would seem that the excellent imitations of evil and of matter, with which we are all, unfortunately, only too well acquainted, are nothing but delusions of the mind. If you understand that everything is good, and can manage to believe it so, everything will become good in your case. If you believe good

things about your body and your mind, those good things will be realised in them. By believing *good*, you are believing *true*, for "the Good" and "the True" are one, and the error which you know as evil, pain, sickness, matter, and which now, like a fog, hides Good and Spirit from you, will be dissipated. According to the Christian and other "Sciences," a sufferer is, in fact, very much in the position of a man who believes that his purse is empty, when in reality it is full of gold, and who, being under that delusion, is helplessly perishing from cold and hunger; but the "Scientist" comes along and tells him to look in his purse, and the moment he does so he sees the gold, and his delusion vanishes.

The Hypnotist and the Suggestionist leave metaphysics alone, as well as religion. They profess to produce their results by reducing their subjects, by certain now well-known processes, to a peculiar condition of mental passivity, in which the reasoning and believing parts of the mind are dissociated, and the reasoning part is put to sleep; and by then making assertions which their subjects, while they are in that state, accept as true without hesitation; and believing these assertions true, they are neither willing nor able to act except in accordance with them. There seems at first sight nothing very extraordinary in this; but it becomes very marvellous indeed when it is understood that the part of the mind that does not enter into consciousness is affected by assertions thus administered, even more powerfully than the part that does. For example, if you tell a hypnotised subject that when he has

returned to his normal state he will not be able to tell a lie, not only do lies not come into his head when an excellent opportunity for lying presents itself, but if he tries to tell a lie his tongue refuses to obey him, and, to his great astonishment, he becomes physically unable to speak it. Moreover, he is affected in his moral sentiments, and if asked why he does not now tell lies, as he used to do, he will reply in all sincerity that it is because it is wrong to tell lies. It is this power of acting on the body, and on the moral nature, that gives the New Psychology its importance.

Now, both the "Scientist" and the Suggestionist declare that the way in which Thought acts upon both body and mind is by creating belief. The "Scientists," as we have seen, explain this power of belief to produce bodily and mental effects, by calling that which is believed "the True" or "the Good," and by saying that "the True" or "the Good," if firmly believed to be "the All," dissipates Error and Evil. The Suggestionist explains it by supposing that the "submerged" part of the mind is a kind of secondary or "sub-conscious" personality, of a very emotional and credulous nature, which, during waking hours, exists in the background of the mind, or "below the threshold of consciousness," but "comes to the surface" when we sleep—a part of the self which apparently has for its physical organ or "seat," not the cerebrum, but the solar plexus; and whose function is to mould body and mind so that they may "live up to the expectation" of the waking, rational, or normal self, the self which is the subject of the Old Psychology.

Both "Scientist" and Suggestionist also use the same method for creating belief, namely, Assertion. Assertions made for the purpose of creating belief are called Affirmations by the former and Suggestions by the latter; and those names, unfortunately, make it appear as if Practical Psychologists employ some newly discovered and mysterious method to create belief, or otherwise to bring about their results; whereas all that is really new in their methods is that the assertions are not made clumsily, ignorantly, and at random, as assertions are in our daily intercourse, but are made skilfully, with a purpose, and with a knowledge of the effects they will produce.

This non-recognition of Assertion as the means always employed to create belief, makes the New Psychology itself appear to be something quite novel; and a novelty which does not pay dividends is what is popularly called a "fad"; and fads are the pet abominations of the practical man. For that reason, the New Psychology finds it difficult to gain the attention of the public, whether it be the attention of the "superior person" or that of "the man in the street." Moreover, the belief that the means employed by Practical Psychology are new in the world, prevents the fact from being recognised that this same power, the power of Assertion, has built up our whole civilisation, for it has created our beliefs and our preferences; and it also prevents it from being understood that the same power will, when it is used intelligently and with knowledge and purpose, create for us a civilisation such as it is natural for human beings to desire, a civilisation in which the rule will be "peace on earth, and good

will towards men." This is no dream, but the necessary result of the wonderful power of Assertion, once it is understood and appreciated, to create belief, influence desire, and govern action; and it is this function of Practical Psychology that is my theme at present.

But before the New Psychology can do this for us we must be agreed about the social state that is desirable; and the desires of human beings at present conflict with, and neutralise each other. Human beings are now like a number of little magnets, thrown promiscuously into a heap, with their poles pointing in every direction, and wasting their strength in opposing each other. The only thing which every man agrees with his neighbour in desiring is happiness, or the means of attaining happiness; and the New Psychology, if it is to fulfil its mission, must provide everyone with happiness. Misery must no longer be "fed with its own broken heart." There must be no more unhappy people in the world, to be a scandal to gods and men. At present, unfortunately, that which one man thinks necessary for his happiness is almost always, directly or indirectly, a cause of unhappiness for others. No one, perhaps, deliberately intends to make other people unhappy, but we all desire to possess the good things of life, and we think that some can *have* only on condition that others *have not*, and everyone wants to be amongst the "haves." At present there is not enough happiness to go round; and the task before the New Psychology is to cause more true happiness to be generated, and to provide each man with his share.

Everyone has the right to be happy — an inalienable right, conferred by Nature, or by God when He gave human beings the desire and the capacity for happiness. That means that no one has the right to deprive others of the requisites of happiness for any reason whatever; certainly not that he himself may make a profit and grow rich, which is to-day the accepted justification for so doing. The right to happiness does not merely mean that everyone has the right to make himself as happy as he can under the circumstances, which is all the right to happiness now enjoyed by the wage-workers. That permission is given even to the convict—he is allowed to make himself as happy as he can on bread and water, picking oakum, alone in his cell.

Man is by nature a social animal; therefore, to be really happy, he must be happy collectively as well as individually. The happiness of one person must not entail the unhappiness of another; that may be the happiness they have in Hell, of which we have heard lately, but it is not the happiness that Nature intends for human beings in this beautiful world. The question, therefore, for each one should be, not “What would make *me* happy?” —a question to which a patriotic Englishman might answer “Killing Boers,” and a patriotic Boer might answer “Killing Englishmen”—but “What will give happiness to mankind, a happiness in which I shall have my share?” What, in fact, will cause all the little magnets to point in the same direction so that they shall no longer waste their strength in combating and injuring one another, but become bound together into one great magnet, all-powerful

to attract good, all-powerful to repel evil? The question to be answered is the fundamental one: "In what does true happiness consist?"

×Happiness is no entity to be "pursued," as the American Declaration of Independence puts it. Nor is it composed of ingredients which we can collect and compound, and take like a tonic. The happiness of which we are directly conscious is merely a state of mind which results from a succession of happy moments, hours, or days; just as a musical note is the effect on our consciousness of a succession of single sounds or vibrations of the air. Unhappiness, in like manner, is the state of consciousness resulting from a succession of unhappy moments, hours, or days; and the two series always exist together. We are always both happy and unhappy; but we call ourselves the one or the other according to the state of mind which happens to come to the surface, and of which we are conscious at the moment; we call our lives happy or unhappy according to the preponderance of happy or unhappy periods; and when the preponderance is so great as to colour the mind permanently, we say that the person has a happy or unhappy disposition. But in all cases the two series of mental experiences co-exist, and it is quite as important to diminish unhappiness as to increase happiness.

Do not confound contentment with happiness, as even philosophers have done. Happiness is a positive state compared with contentment. The oyster seems to be about the most contented creature in the world, but we don't envy him his happiness. Contentment is the normal state of

every living thing that knows of no happiness to be attained, or no unhappiness to be banished. Contentment is natural for the oyster, which has no ideals to be realised; but it is not right for human beings at present, for to be contented with our lives as we live them now would be to be content with sorrow and suffering, with injustice, misery and stupidity. It is very convenient for us when other people are content to be unhappy, and it gives a nice easy time of it to those in authority; but such contentment is an arrest of development, for everyone knows that "Discontent is the parent of Progress." The masses are in an oyster-like condition to-day because they have not learned to *will* to have better lives, or do not believe them attainable. O'Connell once found an old lady in tears for whom he had just won a lawsuit: "Oh, Counsellor, Counsellor," she sobbed, "until I heard your speech I never knew how badly I was treated." We want an O'Connell to tell us how badly we treat ourselves and each other, and how happy we might all be if we were not such egregious fools.

The prevailing idea of happiness at present appears to be to be rich; but it is to avoid the unhappiness of poverty, or from an innate love of achievement or conquest, rather than from any real belief that riches bring happiness, that most men struggle for wealth. The Sages tell us that to be happy one must be virtuous, unselfish, free from care; also that he who is healthy is happy, he who trusts in God, he who is successful, he who is contented, he who does his duty, he who has congenial occupation, he who has no enemies, and so on. If all this be

true, the man who has not got every one of these requisites of happiness cannot be really happy; he may be virtuous, and yet be full of anxiety; he may trust in God and still be unhealthy; or he may have good health and nevertheless neglect his duties; so all that the Sages tell us comes to this, "Be perfect and you will be happy"—a "counsel of perfection" if there ever was one!

If, however, we analyse the requisites of happiness we find that they fall under three heads: health, pleasure, and goodness or virtue. When a man is in bad health, when he has no pleasures, or when his sympathies suffer, or his conscience accuses him, he cannot be really happy. At present it is very generally believed that the seat of happiness lies wholly in the conscious mind, and that happiness depends entirely on giving pleasure to the conscious self; so people have recourse to every kind of expedient to procure pleasure, utterly oblivious of the fact that so long as the unconscious part of the mind is unhappy—so long as their minds and bodies are in a diseased or morbid state—the unconscious unhappiness therefrom resulting must inevitably neutralise any conscious happiness which their pursuit of pleasure procures for them. They have at most flashes of enjoyment on a dull background of unconscious pain. But to speak of "unconscious pain" sounds like a paradox, for pain would not be pain unless it were felt. Still, there are proofs that we can and do feel pain in some obscure parts of ourselves, pain which comes to our normal waking consciousness only as a sensation of distress, discontent, and despondency.

It is well-known that certain diseases of the internal organs, which give us no actual pain, often cause melancholy, and give us unhappy dreams; again, if you fall asleep suffering pain your dreams will be disturbed, although you have ceased to feel the pain; and some physiologists think that we always suffer pain when operated upon under an anæsthetic, but, as they put it, we "don't remember it." As far as the body is concerned, however, the existence of sub-conscious pain is proved experimentally by hypnotism. If you hypnotise a paralytic, his sub-conscious personality "comes to the surface," and if you arrange with this "submerged self," or "secondary personality," to give you a sign with the hand, whether pinching the paralysed part after he has returned to consciousness gives him pain, and then, having awakened the patient, you pinch the part that has no feeling, and ask him if it hurts, he will answer "No" with his mouth, the instrument of his conscious self, and at the same time his hand, the instrument of his sub-conscious personality, will give you the affirmative sign agreed upon.

But the sub-conscious personality, whose function it is to mould the body and keep us in bodily health, cannot be saddled with the responsibility of keeping us in mental health, guiding our desires, and controlling our emotions. Everyone recognises a relation of higher and lower in this connection; and just as we instinctively call the consciousness that is connected with our bodily organs and functions a "sub-consciousness," so we have no alternative but to admit the existence of a super-consciousness, belonging to another and higher order

of existence, once we allow that the part of the mind that deals with conscience and moral judgments does not enter into our normal consciousness. Just as the Cartesian argued, "I think, therefore I exist," so we may reason, "I suffer in sympathy with others, therefore I have a super-consciousness in which I feel their pain."

Experience and experiments corroborate this inference by showing that we have three distinct kinds of consciousness, a hypnotic, a normal, and an ecstatic; the first being more particularly the object of study at present for the quasi-scientific schools, the last occurring spontaneously in every form of emotional religion, and being artificially produced by mesmerism, and by the Yoga practices of the East. Every "spiritually-minded" person experiences flashes of this super-consciousness even in his normal state; and it is to it, more than to the sub-consciousness, that the Christian Scientists and other quasi-religious schools appeal.

It is of even more importance to us to understand the nature and requirements of the super-conscious personality than of the sub-conscious, for pain in the super-conscious part of the mind fills us with a far more poignant distress than pain in the sub-conscious part. Unfortunately, introspection tells us nothing upon which we can in the least rely about either the body or the soul. Introspection gave us the absurd anatomy and physiology of the monks, with its various "humours" and "vital spirits," flowing up and down through imaginary canals, and with its arteries full of air; and it gave the Easterns their great hollow nerves, and fanciful internal organs. It

is only by observation that we know that we have such things at all as internal organs; and had we to trust to introspection we should still be ignorant of the circulation of the blood, and of the fact that our bodies are composed of an immense multitude of minute cells, each endowed with a separate little life of its own. Introspection shows us only the images that are in our minds; and the images it perceives there have been suggested by someone, or by something, often by inference from our sensations, very frequently by analogy; and those images have no necessary resemblance whatever to the actualities that are revealed by observation and experiment.

It is to Introspection that we also owe all the hideous and absurd conceptions of gods and demons which have, ever since the dawn of history, tormented mankind. It is perfectly well-known that it is only by employing analogies that we can picture divine or diabolic personalities to ourselves; that simply means that we can form no idea of gods or devils other than the images which we perceive by introspection, and which, as we know, got into our minds at first through the suggestions given us by analogy; and we may be perfectly certain that the gods and demons of dogmatic religion have no more resemblance to the celestial realities than introspective anatomy has to the anatomy revealed by dissection. The transformation that is now going on in all religions, and particularly in the Christian religion, is a turning away from the idols, from the fanciful images of God with which introspection presents us; and a turning towards the true Celestial Being whom we are beginning to feel rather than to perceive, and

to whom we give such names as "the Christ within us," or the "Higher or Divine Self."

If we would be consciously happy, we must at least know how to prevent the sub-conscious and super-conscious parts of ourselves from being unhappy, and therefore we must form some idea of what will make them happy. We must know their nature and requirements—in other words, we must "know ourselves" in the largest sense. So, leaving our conscious self to the tender mercies of the Old Psychology, let us inquire first of all what inferences our present knowledge justifies us in drawing about the sub-conscious part of ourselves, which, as we have seen, presents itself to us as a kind of separate personality.

Men of science now say that everything that lives has an independent life of its own—is, in fact, a "monad." Every tissue-cell in the body is a separate centre, not only of vitality, but of a certain kind of consciousness, intelligence, emotion, and sensation, and does its particular work conscientiously, expertly, unceasingly. Bone, nerve, muscle, hair, nails, are all collections of cells that have been differentiated from the original simple cell, very much as our lawyers, doctors, clergymen, merchants, ploughmen, and soldiers have been differentiated from the original simple boy. All diseases are now recognised as primarily diseases of the cells. Now, when those little living things suffer they are unhappy, and their unhappiness translates itself to us as pain when it can enter our normal consciousness; as distress or melancholy when it cannot. Pain is the cry for mercy, or for help, of those little living

creatures to us in whom they live and move and have their being, and who, therefore, stand to them in the relation of gods; and whose function and duty it is to protect them, and to provide them with all they need. They repay us for all the attention we bestow on them by giving us good health; indeed, it is solely owing to their exertions that we continue to exist on this plane. The lately discovered function of the white corpuscles of the blood—to pursue, capture, and devour noxious microbes that manage to get into the blood vessels—gives us some insight into the debt we owe those little lives.

Our complete dependence on our little component cells for health and life, and their untiring, intelligent, conscientious work on our behalf, are no fairy tales, or pretty figures of speech, but hard scientific facts; indeed, one of our most distinguished men of science has shown that even the chemical atoms, which may be regarded as the tissue cells of our tissue cells, apparently display choice in the selection of the particular atoms of another substance with which they combine, and therefore, presumably, even they are independent centres of life, endowed with elementary consciousness, emotion, and volition. It must be remembered that men of science often experiment in directions which to the ordinary man would seem absurd; but they keep those experiments to themselves, for much the same reason that some philosophers who were laughing together one day in ancient Greece grew silent when one of them said, "Let us be serious, here comes a fool."

The person who thinks only of making his conscious self happy, taking no thought for the

myriads of little lives entrusted to his care, is intensely selfish. It should be a matter of conscience and of duty for all of us to live in every way so that the little lives for whom we are responsible shall be happy, and shall praise us as their blessed god. We act as devils to them, not as gods, when we overwork them, when we breathe impure air, eat adulterated food, poison ourselves with alcohol or drugs, and inject noisome preparations into our blood. When we do our duty to those little lives they give us the blessing of good health, and we are sub-consciously happy; and no one can be truly happy who does not recognise his responsibilities, and fulfil his obligations, to the little lives to whom he owes so much, and to whom he stands in the relation of a god.

Now, just as we are gods to our tissue cells on this material plane, so are we tissue cells, so to speak, on the spiritual plane in a greater and higher personality, in whom "we live and move and have our being" as our tissue cells do in our bodies; in whom we have what lawyers would call an "undivided interest," as our little cells have in us; a Great Being, who has nothing in common with the gods that introspection reveals as images in our minds; a Great Being whom we dimly recognise, but utterly fail to comprehend, and to whom we give such names as God, or Christ, or Jupiter, or Jehovah, or call "the Universal Man," like the Kabalists, or "Humanity," like the Comtists. The "Christ within us" and "the Christ Spirit" express the same idea, as even does "the Church" in its mystical sense of a body in which all Christians of necessity form part. When

we fail to do the duty which Nature has appointed for us, as what I have figuratively called tissue cells in that great spiritual personality, we sin, and therefore suffer, and our sins and sufferings may very well be conceived as not only giving pain to God, as theologians say they do, but as actually doing Him harm. For the God in whom human beings are, as it were, the tissue cells, is a person, and therefore a limited personality, although a great Celestial Being, and must not be confounded with Deity, or the Universal Spirit of Life. The ancients did not make that ridiculous confusion, nor do Aryan religions to-day; and it is a stupid and almost impious blunder, similar to that which our tissue cells would make if they believed that the human body of which they form part is the Great All, the Absolute, the Infinite, the Eternal, the Good, the True, and so on.

Now, that which makes our God happy, that which gives him health, is that men shall lead happy lives and praise Him for his goodness. To lead happy lives they must be mentally as well as physically healthy; and it is not healthy for a man's mind to be full of envy, hatred, selfishness, jealousy, spite, anger, and cruelty, and other anti-pathetic emotions. People deny that they are the victims of those diseases of the soul because at the moment they do not happen to be suffering from an acute attack of any of them; but in most of us those spiritual diseases have become chronic, because our civilisation fosters them; inasmuch that they are now almost necessary for self-defence and self-preservation; so accustomed to them, indeed, have

we become that they are often regarded as part and parcel of our human nature.

It is as necessary for the health and happiness of the Great Being in whom we are, as it were, component cells that we should live together in unity, help one another, and be filled with kindness for one another, as it is for our individual health and happiness that our organs and our cells should all work together in harmony. Injustice, malice, deceit, cruelty, bloodthirstiness, are on a par, on the spiritual plane, with scrofula, cancer, gout, and consumption on the material. In the former case we call them vices or sins, in the latter diseases; and that there is a causal connection between the two, as the Christian Scientists aver, seems extremely probable, but is a question which can be decided only by observation and experiment.

When we make the little lives miserable that are ourselves, and yet not ourselves, we are sub-consciously unhappy; when we give pain to the great Spiritual Personality who is ourself, and yet not ourself, we are super-consciously unhappy. In neither case can we tell off-hand why we are unhappy, for the causes of our unhappiness do not enter consciousness; we know only that super-conscious unhappiness fills us with mental distress, causing some people to feel a "sense of sin" and to seek "the consolations of religion," and making other people endeavour to intoxicate themselves with pleasure, in the vain hope of getting rid of their wretchedness. But of one thing we may be certain, namely, that we cannot be really happy individuals, our lives cannot be really happy lives, our natures

cannot be really happy natures, so long as we act as we do now to each other and to ourselves. We may dance and sing, and get rich, and kill our enemies, and be honoured by the world, but, do what we may, we shall never be happy men and women so long as we fail to do our duty to the lesser lives below us, and to the Greater Life above.

We have now come upon an immensely important point. He who regulates his life with a view to the happiness of his sub- and super-conscious selves lives and acts according to principle. A principle should always mean a law in the scientific sense of an invariable sequence of cause and effect, for a principle is the reason which justifies our conduct, the *rationale* of our acts; but in the vast majority of cases what we call our principles are laws in the sense of authoritative commands which it behoves us to obey rather than to understand. At present our principles are "instilled" into us, that is to say, they are at best arbitrary assertions, or suggestions, which we mentally accept without question; but in most cases they are merely rules imposed on us by authority, which we obey through fear for our bodies or for our souls. When our principles are rules of conduct instilled into us by suggestion, our morality is in unstable equilibrium, liable to be upset at any moment by counter-suggestions; when our principles are rules imposed on us by authority we are in the condition of a compressed spring, ready to fly out when the pressure is taken off; and that is the moral condition of the vast majority at present. But, when our principles come from within, when they are natural growths, springing out of a knowledge

of ourselves in all three aspects, they are proof against immoral suggestions, we are in no danger of "breaking out" and our morality is in stable equilibrium.

Another very important point is that the New Psychology gives us a standard by which to estimate the relative importance and value of actions—namely, their tendency to promote happiness. At present, for want of such a standard, a man may do anything which the law permits and money enables him to do, however much it injures the health of others, or offends the public conscience. For instance, we consider it of more importance that a millionaire shall have a deer-forest for the occasional amusement of himself and his companions than that hundreds of farmers should remain in their ancestral homes, industriously tilling their land; so we permit the depopulation of whole districts that the rich man shall have a wilderness to wander in. We permit the wholesale evictions simply because the evictor happens to have the money to pay expenses, and the legal right to evict; we permit it, although he thereby throws tens of thousands of acres of land out of cultivation, drives a large rural population into the overcrowded towns, and breaks a thousand hearts. You, I, all of us, are participators in iniquities of that kind, because we are consenting parties; but were we imbued with the principles of the New Psychology it would be impossible for us to allow such things to be done—as impossible as it would be for us to allow a millionaire to amuse himself and his friends by burning bishops at the stake,

because he has the money to pay for firewood, and there is no law in existence to prevent him from hiring Smithfield for the occasion.

Another very important point is that the New Psychology gives to everyone a feeling of responsibility for the unhappiness of mankind. We do not realise at present that we are personally responsible for every piece of iniquity that exists, every injustice, every cruelty, every fraud, because we think of ourselves as individuals, not as fractions of a great whole; we picture ourselves as trying singly to prevent this or that iniquity from being perpetrated, and we feel our powerlessness; and that lack of individual power is accepted by our conscience as a valid excuse for our collective apathy and callousness—for being, in fact, every one of us, participators in the crime. The New Psychology shows us how collectively to exercise a power that would make impossible the occurrence of the events we deplore; and it brings the fact home to our minds that no fiction, such as that we have delegated our individual responsibilities to the Government or to the Law, can absolve us from our share of personal blame for every evil that exists.

Still another very important point is that the New Psychology furnishes us with a power which nothing on earth can resist. At present, force is said to be the court of final appeal in mortal affairs; that is true only so long as the alternative is argument, so long as the choice lies between bayonets and votes; for behind force, and animating it, stand ideas, images, and beliefs; and force becomes impotence when those withdraw their support. The

collective will is the master of force, to employ it or not; but there is no collective will at present, only collective prejudices and collective passions, which clever politicians make use of to drive us along whatever road they like, as geese are driven to market. We have no collective will, because we do not know either how to will collectively or what to will; but the moment it is understood that anything that offends against the happiness of the human race is wrong, and that whatever is wrong is inexpedient, then a collective will will arise, and Force itself will have to appear before the judgment-seat of Conscience.

Let us now consider where we have arrived. We have seen that the New Psychology is the science which occupies itself with the effects which thoughts have upon the body, and upon the mind itself, effects which are not cognisable by introspection; and that Practical Psychology is the art of inducing or promoting thoughts which will produce desired effects. We have seen that observation and experiment agree in declaring that the causes of those effects are beliefs; that those beliefs result from images in the mind; and that those mental images are created by assertion. We have seen that an assertion does its work by inhibiting the critical faculty, and that it is effectual in proportion as it is positive and authoritative, and that the person to whom it is addressed is in a passive or receptive state.

Then, again, we have seen that to be really happy one must not be unhappy in the parts of the mind that do not come into consciousness;

and that therefore so long as the health is bad, or the sympathies and affections suffer injury, it is useless to expect real happiness to accrue from giving pleasure to the conscious self. We have analysed the sub-conscious and super-conscious parts of the mind, and found that the former is concerned with the needs and desires of the myriad little lives that make up the bodily part of ourselves, being the synthesis of all their little minds and consciousnesses; and that the super-conscious mind expresses the desires and needs of a great Spiritual Personality, to whom we as individuals bear a relation on a higher plane, similar to that which the little lives that compose our body bear to us on this one. And we have seen that this knowledge gives us true principles of conduct, and provides us with a standard of right and wrong, imbues us with a feeling of responsibility, and endows us with an irresistible power to establish the right—in a word, that it binds us together into one great magnet, united in purpose and in effort.

We know now what are the conditions and the requirements of happiness, but we have still to consider how we can profit by them; the dish is before us, all we want is the spoon with which to help ourselves. Now, the New Psychology proves that the image-forming and the critical parts of the mind are not only distinct and separable, but that the image-forming part is always the first to act. In mental things we obey the "law of least resistance." When people think, they think in the way that requires the least expenditure of energy; therefore, their first impulse is to believe what they

hear. It is only when suspicion arouses the critical or reasoning faculty that we disbelieve. It is evident, therefore, that reason is useful to us to temper faith, and thus to prevent us from accepting false or pernicious assertions. But, unfortunately, the critical faculty comes into play only after the pernicious assertion has been made to us; and if that assertion or "suggestion" effectually does its work, by at once creating belief, the critical faculty is thereby inhibited, and does not come into operation at all; and we are then in the helplessly deluded condition of a hypnotised person—able to reason only from the false or pernicious assertion as our premise.

We obviously cannot exercise the critical faculty with regard to any assertion before it is made to us; but we can do two things—we can constantly bear in mind our natural tendency to accept as true all assertions made to us authoritatively while we are in a receptive condition; and we can determine beforehand the kind of suggestions to which we will give ear. In fact, although we cannot avoid being hypnotised, we can choose hypnotisers who will give us only the suggestions that we desire to influence us—only the suggestions that will conduce to human happiness. In that way, and in no other, can we govern our lives by our reason; for it is belief, not reason, that causes us to act; the function of reason being to restrain action rather than to excite it. We boast of being reasoning beings, but it would seem that man's basic characteristic is "suggestionability."

The application of the New Psychology to

collective happiness is very simple and evident. There is an infallible touchstone for every institution, as there is for every action. That touchstone is whether the institution in question does or does not conduce to human happiness, both conscious and unconscious. If Yes, then let it live and develop. If No, then it must be wiped out. It must go, not only as a matter of expediency, but also as a matter of principle. Crowded cities, adulterated food, foul air, overwork, everything that is unhealthy, must go; cruelty, injustice, callousness, bloodthirstiness, dishonesty, deceit, everything that stands in the way of the friendliness and goodwill of man to man, must go; and they must go at any sacrifice of men and things, and no matter what has to be torn down, or who has to be left howling. They must go, not only because their abolition is a necessary condition for the attainment of happiness, but because these are sacrifices meet for repentance; sacrifices which we owe to God, the only God whom we can ever know while we are on this earthly plane—the God within us.

You, perhaps, may think that the New Psychology will not be strong enough to do all this; but let me ask you how you would proceed to make a savage dog give up a bone. You would certainly not try to take it away by force. No; you would show the dog a tempting piece of meat, well knowing that it would immediately drop the bone and come fawning up to you. When the promise and potency of the New Psychology are understood there will be no occasion to use force to take away from us the musty old bones which we so often call our

"time-honoured institutions." And, indeed, there will be no one to use force, for all will understand that we have a powerful solvent in our hands, and that there is no need to go for a sledge hammer. When the scales drop from our eyes, as they assuredly will as soon as we understand how very simple are the means by which we are now tricked and deluded, the danger will be lest in our anger we make too clean a sweep of men and things; but that danger need not frighten us much.

For you must not imagine that the New Psychology means Anarchy. Anarchy is impossible. All through Nature there runs organisation, and organisation implies degrees of responsibility, of authority, and of power. Moreover, most men like to be told what to do, to be ordered about by those whom they recognise as having the right to command. Indeed, *true freedom* has more than once been defined as *willing obedience*. Our present civilisation seems an iniquity when we contrast the luxuries of the rich with the wants and sufferings of the poor; but the evil lies in the wants and sufferings of the poor, not in the luxuries of the rich. Were there no glaring contrast, and no causal connection between the two, we should see that the doings of the rich and the titled, selfish as they often are, give us an immense amount of harmless pleasure by ministering to the spectacular instincts of mankind. The populace loves pageants; and millions of people take part in imagination in the bright and happy scenes about which they hear and read. They bathe with the millionaire in his bath of solid gold, and probably enjoy it twice as much as he does; they fly across Europe in the royal train; they marry American

heiresses, surrounded by mountains of cut flowers, and then go joyfully to lift the hereditary mortgages and redeem the family plate. The Court Circular provides thousands with a trip to fairyland every morning, and is undoubtedly an immense stimulus to loyalty. It would almost seem that, if there were no millionaires and no princes, we should have to provide royal trains and golden baths, and hire someone to use them.

The application of the New Psychology to the procuring of individual happiness does not need much explanation. In the first place, a great deal of our individual happiness will be included in the general happiness, as every member of a club will understand. In the second place, a great deal of our happiness will consist in the pleasure of seeing others happy, of breathing a happy atmosphere—a rare experience now, for we keep our windows shut, and our blinds pulled down, for fear of letting in the foul air of misery that pervades the world. Much of our unsociability comes from the knowledge that most people whom we meet are in want of help of some kind, and that if we showed friendliness they “would try to impose on our good nature,” as we call it. We are so much on our guard against our social instincts now that we miss most of the happiness that would be reflected on us by our super-conscious self were we normal human beings, as the colours are thrown upon a crystal globe by the electric light, and make it beautiful. We envy the rich their luxuries, and seldom recognise a far greater luxury that is in the reach of even the poorest of us—the luxury of doing a kind action and saying a kind word.

But most of our happiness is personal, and

depends upon what we ourselves are; and the experience of thousands who use the methods of Practical Psychology proves that we have the power of making ourselves almost anything we like, in health, in mood, and even in character. We can make ourselves well or ill, brave or cowardly, noble or mean, hopeful or despondent, industrious or idle, kind or cruel, according to the beliefs and disbeliefs, likes and dislikes, which we cultivate. At present it is accident, or circumstances, or someone more wily than himself, that determines what kind of a person anyone shall become; and we are, therefore, for the most part, the playthings of our environment instead of being masters of our own destinies. And those experiences of thousands also prove that we can change ourselves, re-form ourselves, either by our own effort, or by submitting ourselves to the "suggestive" influence of another. In the former case the power we exercise seems to come from the super-conscious personality, and we are actuated chiefly by the higher or theopathic emotions, as happens to the various "Scientists"; in the latter case, the power which affects us appears to come from the sub-conscious self, as happens when we submit ourselves to a hypnotist; but these two powers are not in opposition any more than a good master and a faithful servant are in opposition. Some prefer to work through the sub-conscious part of the mind, others through the super-conscious; just as some people like to ring the area bell and beg the servant to take a message to the housekeeper, while others prefer to knock at the hall door and send their card to the master of the house. It seems to me that

the "Scientists" take the latter course, or try to do so, and the hypnotists the former; but both of them appear to attain their ends.

We are often told by moralists that we should forget ourselves, and think only of others; now the New Psychology shows that the self which we ought to forget, if we wish to be happy, is the conscious or "empirical" self, which now receives almost our whole attention. The New Psychology shews us that what we call our normal consciousness is little more than the resultant of our sub-consciousness and our super-consciousness, the plane on which they meet and intersect. We say that the drunkard craves for drink, whereas it is his tissue cells that do so, to which he has given bad habits, and which force him, often unwillingly, to the bottle. We say that we are forgiving, or just, or kind, when all the time it is a ray from the super-conscious self that is shining in us. Now, you must remember that you—the mysterious Knower or Thinker who owns your manifested self—before you can succeed in making yourself what you desire to be have to overcome the resistance due to the acquired habits of all your tissue cells; and you have to create new desires in all their little minds, to form little mental images there of what you want them to do or to become, and to give them new and better habits; and you must also remember that in most cases you have first to overcome your own old habits of thought and preference, as your awakened intelligence tells you to, and that this requires the assistance of your super-conscious self. All this is not the work of a moment; but you can do it more quickly and

easily than you might expect if you go the right way about it.

The New Psychology, Practical Psychology, is destined to create an enthusiasm for Humanity, and to bring down to earth a considerable portion of the happiness which we are accustomed to associate in our minds with an after life in some celestial region; and this it will accomplish by first of all convincing us that it is possible, and then by teaching us how to alter the rules of the "game of life," so that all may feel that game better worth the playing. The New Psychology will accomplish this by teaching individual men and women what they should desire themselves to be in order to be happy, and how to make themselves that which they desire. We are now endeavouring to build a habitable house with rotten bricks; the New Psychology will not only give us good bricks, but will build our house for us. "Sufficient unto the day is the evil thereof" is the conclusion which our philosophy reaches now; "Sufficient unto the day is the good thereof" is the conclusion which men will have reached before the end of this century. For the Christian Scientists are to a large extent right when they say that the evils from which we now suffer are delusions; and the New Psychology, once it becomes known, will quickly disillusion us, will quickly take away the great delusion under which we now groan, the delusion that sorrow and suffering are the inevitable portions of mankind here on earth, and that such is the will of God—a horrible blasphemy against the Great Spirit of Life, whose first commandment to every living thing is, "Thou shalt be happy."

PRACTICAL PSYCHOLOGY.

LESSON I.

You have the power, by an effort of thought or will, either to raise your mind into an active, positive, highstrung, masterful condition; or to lower it into a passive, receptive, negative, relaxed, unstrung condition.

REMARKS.

While your mind remains in the positive condition you feel cheerful and strong; you are able to carry out your intentions; and you have a subtle influence over others, which causes them to do what you wish, and to follow your lead. While your mind remains in the negative condition you are credulous and yielding, unable to do what you propose; and other people instinctively resist, oppose, despise, and make use of you. Those who have learned to make and keep themselves positive have, therefore, an immense advantage in life, for they are certain to dominate others without effort.

Mankind may be roughly divided into those in whose nature the positive element, and those in whose nature the negative element, predominates. The positive people lack sensitiveness and receptiveness; the negative people lack energy and self-reliance. There are different degrees of positiveness and negativeness. Every person is positive to some people and negative to others. When two people

meet this relation of positive and negative establishes itself automatically, unconsciously to them both ; but when two equally positive people meet they cannot get on together, and are either repelled from each other and go different ways, or quarrel and fight for mastery. At the present day the number of negative people greatly exceeds that of the positive.

Besides this natural division into positive and negative, there is an artificial difference between people in this respect, which is due to our social conditions. Everyone makes himself negative to the clergyman, the doctor, the policeman, and to any member of the Royal Family ; the commoner makes himself negative to the nobleman ; the poor make themselves negative to the rich ; the child to its elders ; the servant to his master ; the nation as a whole makes itself negative to the ruling clique ; and the female sex (with sporadic exceptions) makes itself negative to the male. Once the relation of positive and negative is established between two persons or two classes, it tends to become more and more pronounced, until the positive person or class entirely dominates the negative one. As, however, this voluntary relationship is founded on fear as much as on the expectation of benefit, the negative person or class is apt to wake up and assert his or its independence when circumstances occur that favour rebellion.

Few people are conscious at present that they actually *make* themselves negative to others, or could prevent themselves from becoming negative. Consequently, volition does not enter directly into the matter ; and heredity, birth, state of health,

social position, financial condition, and education at present determine whether a person becomes habitually positive or negative ; and accidental circumstances determine his mood at every moment. But as soon as anyone knows that he has the power, by an effort of thought or will, to make himself positive under all circumstances, he perceives that this making himself negative to others, although apparently automatic, is virtually a conscious and voluntary act.

When at first a person puts himself by an effort of thought or will into the positive state, the Thought-power soon becomes exhausted, and he reverts to his habitual condition ; but with every trial the positive state of mind becomes stronger, and lasts longer, until finally it becomes habitual and permanent. The action of "pulling oneself together," or "bracing up," is similar to that of making oneself positive ; but those expressions are used for a momentary effort, made for a special purpose ; whereas, "making oneself positive" should be done on general principles, without the goad of immediate necessity ; and should be done with a view to the positive condition becoming permanent.

But, however habitually positive you succeed in making yourself, it is necessary for you to be able to assume the negative condition at will ; for the negative condition is the sensitive and receptive state, in which only it is possible for you either to learn or to enjoy. While in the positive condition you are a Stoic ; while in the negative condition you are an Epicurean. As a teacher you must be positive ; as a pupil you must be negative, or the

lesson will not be learned. To be "a good listener" you must be able at will to make yourself passive and receptive. Moreover, in a social state like ours, in which organisation plays so important a part, it is quite as needful to be able to obey as to know how to command; and, in order to obey without becoming dominated, you must have the power of taking on, and throwing off, the negative condition at will. You should practice the production of the positive and negative states in yourself, so as to be able instantly to assume the one or the other.

LESSON II.

Assertions repeatedly made come after a while to be believed.

REMARKS.

If you listen passively and receptively to a repeated assertion, made to you positively and authoritatively by another person, you gradually come to *think* the thing asserted, or believe it true, however false you suspected, or even knew, it to be at first. If you repeat any assertion over and over again to yourself you gradually cease to criticise it, or reason about it in your own mind, but begin to *think* it, and end by believing it true, however untrue you may have at first considered it.

"Belief" in this case is purely emotional, and is a "consent of the mind" entirely different from the intellectual belief which results from evidence. Belief in the former sense is Thought *plus* emotion; in the latter sense, it is Thought *plus* intelligence.

Intellectually, you cannot believe contrary to the evidence; emotionally, you can believe the most outrageous nonsense if it is repeatedly asserted to you in an authoritative or earnest manner while you are in a passive or receptive condition.

Intellectual belief never goes beyond probability; emotional belief at once reaches certainty. Emotional belief is *faith*; and in faith there is no suspicion, nor calculation of probability. Even our belief in the evidence of our senses is emotional belief when it amounts to certainty; for the fact that our senses sometimes deceive us, and that we occasionally draw wrong inferences from the impressions our senses receive, makes a high degree of probability that the evidence of our senses is correct, all that we are logically justified in assuming. Faith, or emotional thought, is the motor or "mother" of action; and it is powerful enough to eject reason from the mind in regard to the particular thing believed.

Faith is created only by authoritative assertion. Attempts to strengthen it by reason only weaken it; attempts to weaken it by reason only strengthen it. Faith is truly "the power of believing (emotionally) that which we know (believe intellectually) to be untrue"; the apparent paradox is due to the fact that the same word "believe" has two entirely different psychical meanings.

Thought without faith is powerless to produce practical results; with faith, Thought has a truly magical power over body and mind, for then it is "Creative Imagination." Wishing is powerless unless joined with faith, in which case it becomes Will, the most potent form of Thought-power. The

old Psychology does not enable us to understand these things. It is the Statics of Mind ; while the New Psychology is the Dynamics.

The belief which everyone exercises at every moment is a mixture of emotional and intellectual belief, as the air is a mixture of oxygen and nitrogen. Emotional belief is as exciting to the mind as oxygen is to the body ; to be useful, it must be mixed with intellectual belief, or the calculation of probability ; just as oxygen must be mixed with nitrogen to make it life-sustaining. Pure intellectual belief means calculation of probability, uncertainty, doubt, indecision, inactivity, just as breathing pure nitrogen would mean stagnation and death. Pure emotional belief is like breathing pure oxygen ; it means enthusiasm, energy, excitement, activity ; but it also means prejudice, obstinacy, irrationality, and insanity. Trial by jury furnishes a curious instance of the mixture of the two kinds of belief ; the jurymen are *certain* that the accused is guilty, or not guilty, because the *balance of probability* is on that side. The absurdity is explained by the fact that trial by jury is a modernised form of trial by oath ; when the accused was adjudged guilty or innocent according to the number of those ("compurgators") who respectively believed or disbelieved in his guilt, and *swore* that he was guilty or innocent.

Assertions may be made to oneself or to another, either in a positive or a negative form. In the former case they are called "Affirmations," in the latter case they are called "Denials." "I am well" is an Affirmation ; "I am not ill" is a

Denial. They evidently mean the same thing, but Affirmations are found to be more effective.

LESSON III.

That which you believe about your body or mind tends to become true.

REMARKS.

If you keep on believing yourself to be healthy, handsome, youthful, happy, strong in body and mind, and prosperous, you will become all of these. If you keep on believing yourself to be ill, old, ugly, unhappy, weak in mind and body, and doing badly, those beliefs will be realised in your case.

All Systems and Schools of Practical Psychology take their stand upon the very wonderful, but thoroughly established fact, that a person's belief, or emotional thought, produces a real effect upon his body and mind. Although it is popularly known, in a vague sort of way, that "the mind has a wonderful influence on the body," still it seems to most people at first to be extraordinary, fanciful, incredible, that when beliefs are intentionally made as strong as possible by special art, and scientifically applied with a determined purpose, they have the power of maintaining health, curing disease, and developing and altering character.

Instead of dispassionately examining the evidence, of which every System and School can furnish abundance, disbelievers in the power of mind over body demand an explanation of the alleged fact; and a crop of grotesque theories is the natural consequence. Those theories have a value for the

person who can accept them, because they give him the faith necessary for his Thought to act efficiently; but they are only guesses at an explanation of the facts, and are no solid basis for knowledge; and the battle between the rival theorists has greatly obscured the issue.

The action of Thought in producing both bodily and mental effects is, for us, one of the ultimate facts in Nature; and that ultimate fact must, therefore, be the foundation of our knowledge, the axiom lying at the bottom of our theories, our starting point for any Science of Thought. There is nothing more extraordinary in the action of Thought over body and character than there is in chemical action, or electrical action, or in the action of any other force which, as far as we can tell, is an ultimate fact in Nature; and we have no more right to deny the facts of Thought-power because we have no satisfactory explanation of them than we have to deny the facts of Chemistry because we cannot conceive what an atom would be like, or the facts of Electricity, because we can form no idea of what Electricity itself can possibly be.

It has been thoroughly proved by the various Schools of Practical Psychology that anything which is persistently asserted becomes believed; and that anything relating to body or mind that is persistently believed becomes realised, as far as the possibilities of the case admit. It stands to reason that you should persistently assert whatever you thus desire, for it will come to pass, if it be not an impossibility. Whatever you wish to happen to you in mind or body you must "affirm"; what-

ever you would not have occur to you, you must "deny."

That, in fact, is the means by which every System and School of Practical Psychology produces its results. They all employ Assertion; and that they use different names and phrases comes solely from the necessity of conforming to their respective theories; *for they depend on their theories for their faith in their methods*; and those very theories, with few exceptions, are believed solely on the strength of pure Assertion.

Affirmations and Denials produce a much stronger effect if made to you in the first instance by another person. The reason of this is that, although they have the form of statements of fact, when home-made they are very apt to be understood as intellectual opinions, rather than as emotional beliefs; and it is then very difficult to refrain from criticising them, and reasoning about them in one's own mind; and criticism and reasoning kill faith, and must, therefore, be paralysed by another person's authoritative assertion. Authoritative assertions made to you for this purpose are called "Suggestions."

Suggestions are simply authoritative assertions, which take the form of Affirmations or Denials; and the meaning of "suggestion," in this connection, may vary from downright assertion to mere hint. Suggestions are ideas which another person puts into your head; and it is sufficient that the suggestion should be given to you in writing, like a prescription that you make up and administer to yourself. The Affirmations and Denials given in a later Lesson are of that kind.

This administering to yourself of a suggestion given to you by another person is the most usual form of "Self," or "Auto-suggestion." Although you administer it to yourself with perfect effect, once you have in any way received it the person who prescribes or originates it gives it the necessary authoritative element. Doctors instinctively know that any prescription they wrote for themselves would lack that authoritative element; so a doctor, when he gets ill, calls in another medical man to treat him. When two sick doctors prescribe for each other they curiously illustrate the utility of authority in creating belief or faith.

An auto-suggestion can also be started by an inference which you draw from something that you accidentally see or hear; or it may spring from the recollection of some former experience which something has called up; but, in both of these cases, the suggestion is apt to bear but poor fruit, owing to the critical or reasoning mind not having been paralysed by Authority. But when you voluntarily frame suggestions, and administer them to yourself in order to produce some desired mental or bodily effect, the need of any extraneous authority does not exist.

LESSON IV.

You have the power of drawing vitality, or strength of body and mind, from an invisible source by actively desiring it.

REMARKS.

Stated in general terms, the condition which you must fulfil in order to obtain strength from an

invisible source by actively desiring it is to have faith, or unswerving belief, in the efficacy of the means you employ. The faith you require is not a faith of the ordinary religious kind, that is to say, a belief concerning the nature of the invisible source. It is sufficient to believe that, by the action of a natural law, you actually have the power to draw strength into yourself from somewhere, by an effort of emotional thought (active desire, or will); and you can create that belief in your power to obtain strength in this way, just as you can create any other belief, by employing Affirmations.

If you repeatedly affirm "I can draw vitality and strength of body and mind from an invisible source by willing it to come to me," you will soon find yourself not only *saying* this, but *thinking* it, which is emotionally believing it to be true; and no sooner do you really *think* it to be true than it will be true in your case. And then when you affirm "I am strong, I am full of energy, I have drawn vitality into myself," you will find that you have thereby actually become stronger, more energetic, more full of vitality; for your first Affirmation will have created belief, and your second Affirmation will have caused that belief to be realised in fact.

It is a common thing for people to pray for anything that they ardently desire, and which they think that a God whose ideas of morality are the same as their own, would be likely to give them; and, truly, when a person prays with unwavering faith that his prayer will be answered, that prayer is a potent exertion of Thought-power. But in the vast majority of cases people have not unwavering

faith in the efficacy of their prayers; for even very religious people now-a-days secretly suspect that the majestic course of Nature will not be interrupted for their private advantage; and so their prayers have generally but little heart in them. Educated people for the most part "say prayers"; it is the ignorant and "superstitious" who really pray—who put Thought-power into their prayers. Even those who have unwavering faith in God's special providence often fail to put effective Thought-power into their prayers, because they ask for benefits with the proviso or reservation that God shall not grant their petitions if, in His wisdom, He should not see fit to do so; therefore their prayers lack the necessary unswerving faith in their own fulfilment. To think when you pray, "Not my will, but God's, be done," may be piety, but it fatally reduces the prayer to the mere expression of a wish.

Do not suppose that you are irreligious in believing that by simply desiring it actively (or willing it) you can get strength or energy from an invisible source. That belief leaves the nature of the source, and the reason why you obtain the strength, open questions, the answer to which does not affect the practical result, if it does not prevent you from exerting your Thought-power. Many religious people now believe that, since God rules the world by means of natural law, we do our duty to Him better by studying the laws of Nature, and employing them to obtain by our own exertions what we desire, than by idly expecting Him to provide us miraculously with the things we covet. If you wish to fill your jug at the hydrant the

practical knowledge you require is how to turn on the tap. The source of the water supply, and the amount of the water rate, are doubtless interesting questions, but if you know how to turn on the tap you can fill your jug without stopping to answer them; and your jug would fill none the quicker if, when you turned on the tap, you begged the water to flow, or besought the cistern to permit it. My object is simply to teach you how to "turn on the tap."

The strength which you obtain by actively desiring it comes to you by a law of Nature which acts irrespectively of what we call moral considerations; and as that strength may be used for bad purposes as well as for good, the responsibility for its use rests with yourself; and you cannot shift that responsibility from your own shoulders by declaring the purpose for which you require the strength you seek; for you have no right whatever to assume that, were your purpose not approved by a Higher Power, you would not obtain the strength necessary to carry it out. No Christian would dare to pray to God to give him strength to murder someone with whom he had a quarrel; and when Christian nations pray to God to help them to slaughter their "enemies," and give thanks to Him when they have succeeded in so doing, they go far beyond the evidence; for there is no more proof that God is a participator in the slaughter than that the Devil is. This practice belongs, properly speaking, to Paganism, and is a survival from the time when each nation had its own guardian deity, who supported it through thick and thin, with perfect indifference to morality.

LESSON V.

You have power to open your mind to influences of either a social or an anti-social kind, coming from an invisible source.

REMARKS.

The very act of opening the mind to any influence which you wish to flow into you will cause it to do so. This power differs from that which you exercise when you draw vitality from an invisible source, in that you must make yourself passive and receptive in this case; whereas, in the other, you must be in a positive and active mental state. It differs also in that its exercise awakens much more emotion; for the social influences are generally considered "good" influences, and the anti-social influences "bad" ones. The wish to be strong is a self-seeking desire, but it is not anti-social, and it is "the best policy" in a direct way; the desire to be social is altruistic, and is the best policy in an indirect way, as the "reward of virtue." Some devotional exercises that go under the name of prayers are simply an opening of the mind in this way to the influx of the social influences.

The social individual who would rather help others, even at a loss to himself, than harm them for his own benefit, has what is called "a good heart"; he who sacrifices the happiness or well-being of others to his own interest or pleasure is said to have a "bad heart." Now, a good heart can co-exist with either strength or weakness of character, and so can a bad heart. Do not confound the two things,

as those do who think that to be hard and "tough" is to be strong, and that to be gentle and kind is to be weak. It is in your power to develop either a good heart or a bad heart, in conjunction with either strength or weakness of character. Indeed, if you do not develop strength of character at the same time that you open your mind to the social influences, you will become too emotional. It is the weak, good-hearted people, ever ready to "slop over" when stirred up, who cause hard-heartedness and obstinacy to be mistaken for strength of character.

In this matter, as in others, if you have not developed your Thought-power so as to have the command of your beliefs and moods, you are like a driver who has not got hold of the reins; your course is haphazard, for you are at the mercy of circumstances; as you cannot guide yourself, you have no other resource than to call to those on the road to head you off in this direction or in that. So you go to the theologian, or to the moralist, to be preached to, and lectured, and scolded, and otherwise pushed and prodded in the direction in which you think you ought to go; whereas, you can become as good or as bad as you please with far less trouble by simply affirming goodness or badness in yourself, having first opened your mind (or "heart") to the corresponding influence.

It is for your conscious, reasoning, "objective" self to make the choice between good and bad influences—to determine whether you will open your mind to the influx of the social or anti-social qualities; and the whole weight of reason is on the side of the social qualities. Having made that choice,

you must affirm that by opening yourself to the good, or social influences, you become imbued with them; just as you affirm that, by actively desiring it, you can draw vitality from an invisible source. Then you must affirm the possession of the qualities which you wish to influence or imbue you.

Do not fancy that this means that you should allow yourself to become so soft and full of abstract, sentimental "love," as to be unwilling or unable to exercise the positive virtues. The destructive qualities, of which anger, indignation, and hatred are the "explosive" and irrational manifestations, are eminently useful to us; for they constitute the positive element in human nature, which balances the negative qualities, of which patience, forbearance, compassion, and forgiveness are the expression; and were we to lose that positive element in our human nature, every kind of weakness and evil would find safety and protection by appealing to our pity, charity, and love.

This, indeed, is too often the case now, for we are not ruled by reason, but by sentiment, in the manifestation of the positive element in our natures. We send tens of thousands of our strongest and most virile men to maim and slaughter each other for "the flag"; and we cherish and preserve the useless and unhappy lives of our lunatics, idiots, and hopeless cripples and incurables; we leave thousands of little children to rot mentally and bodily in our slums, and we hang the distracted mother who puts out of its misery a baby she has no means of supporting; and we do these things just to show our appreciation of the sanctity of human life.

Some people find that they can open their minds to the influence of any separate emotion they please; or even to any particular intellectual quality or power. For instance, if they will to open their minds to Music, their love of music and musical talents increase; in the same way they can open their minds to such things as gaiety, health, honesty, cunning, and so on. When this "opening the mind" to any influence is accompanied by religious feeling, a mental picture of a divine being is apt to arise, and the consequence is a belief in such special deities as the Gods of Paganism, or the Patron Saints of Christianity, ever ready to help their votaries.

LESSON VI.

You have the power of banishing an unpleasant or inconvenient thought from your mind.

REMARKS.

This power of "inhibiting" thoughts has never been satisfactorily explained; it seems to be a paralysing, or benumbing, of some part of the mind, and to be a purely functional disturbance. Whether in the form of barring out thoughts that are attempting to enter the mind, or of ejecting those which have got in there, this power of inhibition is, under the actual circumstances of our lives, one of the most useful of our powers over ourselves, even though at present hardly anyone tries to strengthen it, or uses it consciously and with deliberate purpose. Were it not for the continual but merely instinctive exercise of this power, we would be always in doubt and perplexity about everything, and for ever running

mentally after every new or strange fancy that crossed our brains ; and we would make ourselves wretchedly unhappy about the greater miseries of life.

To prevent a thought from obtaining lodgment in your mind, you must simply affirm that it does not matter, that it is untrue, absurd, irrational, immoral, irreligious, unjust, ungenerous, and so on. This easy and effectual way of keeping out unwelcome or obtrusive thoughts is practiced automatically by everyone, and two very common and effective Affirmations for that purpose are, "It is none of my business," and "It is not my fault." It is in this way that we keep out such unpleasant thoughts as that thousands of our fellow creatures are suffering undeserved and avoidable misery ; or that the evils of our social system are intensified by the dishonesty, incompetence, and selfishness of those who have power.

The way to forget anything disagreeable is equally simple. All you have to do is to affirm determinedly and persistently that you have forgotten it ; and you will soon cease to think about it, or remember it, unless something fresh occurs to bring it back to your mind. Suppose, for example, that you have done some foolish thing, or made some grave mistake, and that this worries you, and perhaps disturbs your sleep, affirm strongly, "I think no more about that matter ; it has gone out of my mind ; I have forgotten all about it," and those assertions will gradually but surely become true. Or you can inhibit the worry which the recollection causes you by affirming "I no longer worry over

that matter; it has ceased to annoy me; I don't care a pin about it now."

In the same way you can close your mind to any fact or argument that does not agree with your theories or interests; or close it against the recognition of the virtues of those whom you do not like, or the vices of those whom you do. This power of inhibiting inconvenient facts and awkward arguments, and of shutting your eyes to the good or bad qualities of others, is exercised instinctively and unconsciously to a very large extent at present; but, not being aware of exercising it, everyone denies that he does so. Nevertheless, it is the great preservative of prejudices of all kinds, the mainstay of patriotism, the palladium of the "party man," and the whole armour of dogmatism and bigotry.

It is well not to name the particular thought "denied away," for to name it is to suggest it to yourself again. For example, do not say "I have ceased to think any more about my unfortunate speculation in American Rails"; say, "I have ceased to think of that matter"—you yourself (your "sub-conscious self") will know what you mean. Some people find it necessary to be very particular in framing their Affirmations not to use any words that will give the least side suggestion likely to counteract the effect of their assertion. That is the reason why Affirmations are considered preferable to Denials. For example, "I am well" suggests nothing but good health; but "I am not ill" suggests good health directly and bad health indirectly, because of the mental picture created by the word "ill." This fear of indirect counter-suggestion is, however, a weakness;

and it may be cured by affirming that such accidental suggestions produce no effect whatever on your mind.

It is impossible to give anything but the vaguest kind of verbal description of a mental process, for, to be understood, it must be experienced by the person himself; but this inhibiting of thoughts may be pictured figuratively as a refusal to recognise them; a kind of turning away of the mental eyes, and ignoring their existence. This, as it were, disconcerts them so much that they retire to the back of the mind, where they go to sleep, and gradually sink into the "sub-conscious mind," where all forgotten things lie buried; buried, but not dead, for they come to life again during the peculiar state of complete negativity called the Hypnotic or Mesmeric sleep.

LESSON VII.

**Your beliefs are strengthened by sympathy,
and weakened by antipathy.**

REMARKS.

You strengthen any of your beliefs by declaring it to those who are friendly to it; and you weaken any of your beliefs by declaring it to those who are hostile to it. The best way to start, or to strengthen, an auto-suggestion is to make your Affirmation to another person who gives you no counter-suggestion by word or thought. For, when you assert a belief or disbelief to another person who is in sympathy with you, your Affirmation or Denial acquires authority from him, and, as it were, rebounds from him upon you with tenfold force,

greatly helping you to *think* that which you say, in other words, to emotionally believe it to be true. All religious and political bodies put their new recruits upon the platform, well knowing that their faith will thereby be strengthened; for confessing to a faith in public is confirming it by the strongest kind of auto-suggestion.

For instance, in order that your assertions may react upon yourself, and become powerful auto-suggestions, you can assure your friends that you are "ever so much better"; that you are "in splendid spirits"; that you are "not in the least afraid of ghosts"; that you can "digest anything"; that you love green tea, or hate champagne, or dote upon Kipling, or anything else which you wish to be realised in yourself—for by auto-suggestion you can make yourself like or dislike, as well as believe or disbelieve, anything you choose. However erratic such assertions may seem to your reasoning self at the time, you must make them as forcibly and unhesitatingly as if they were matters of fact, at the same time doing your best to think them so, by a mental process which may seem to you at first like "pretending to yourself," or "making believe to yourself," but is much more serious and forceful. One such Affirmation or Denial made with apparent sincerity to a sympathetic person is worth a good many made to yourself when alone.

On the other hand, to declare a belief to anyone who has no sympathy with it is to lay yourself open to the influence of counter-suggestions; and unless your belief has become almost a "fixed idea," and therefore quite unaffected by argument or

ridicule, these counter-suggestions may not only counteract the good effect of the suggestions you are anxious to give yourself, but may even set auto-suggestion to work in the wrong direction.

For that reason, you had better be careful in declaring any very strong interest in Practical Psychology unless you are sure of the sympathy of your associates; not, of course, because there is anything to be ashamed of in it—very much the contrary—but simply to avoid counter-suggestions until such time as they will no longer be able to affect you. “Magic” was to a large extent what we would now call Practical Psychology; and one of the first rules of Magic was never to speak of magical matters to anyone but a teacher or a fellow student. The chatterer and the “blab” never acquired any magical power, for they constantly laid themselves open to counter-suggestion.

LESSON VIII.

To THINK anything, you must image it persistently in your mind as existing as you wish it to be.

REMARKS.

When you construct a mental image of anything from a written or verbal description, or by putting together two or more mental images already existing in your mind, you are *imagining* that thing; and although the term “imagining” is popularly applied only to an image to which there corresponds no objective reality, still the image you thus form when you “imagine” has the same effect on your mind as

if it had fact behind it, or was the result of direct impression on the sense organs. The Affirmations and Denials owe their power to the fact that they create a mental image, and that, by a natural law, you *think* whatever you image in your mind, from whatever source the image may arise, unless you (voluntarily or involuntarily) prevent yourself from doing so by an exercise of the critical or reasoning faculty. This *thinking* the thing imaged is *emotionally believing it to be true*.

For example: You get a telegram telling you that a dear friend is dead. Although you know that there are many sources of error in a case of that sort, you unconsciously inhibit that idea, and instead of setting yourself to calculate out the probability of the information in the telegram being correct, you instantly make a mental picture of your dear friend as dead; you think of him as dead, which is thinking him dead, which is emotionally believing him to be dead; and the effect on your body and mind is precisely the same, whether he be really dead, or the information in the telegram a complete error; you turn pale, your breathing and heart action are affected, your tears flow, you lose your appetite, you cannot attend to your business, and the idea of amusement distresses you.

The result of imaging anything by the aid of Affirmations and Denials is similar to that; these enable you to create a mental image of the thing you wish to believe, and the clearer that image grows, the vaguer and feebler become the critical attempts of the reasoning mind. Now, it seems to everyone at first that a person who deliberately

makes a mental image of something which he knows to be not an actual fact, in order to be able to believe it true, is simply trying disingenuously to humbug himself into "believing a lie"; as, for instance, when you image yourself as joyful, and declare yourself to be so, although you know quite well that you are sorrowful.

That this is far from being the case will be clear to you if you remember that the effect of imaging yourself as joyful is to make you joyful, and drive away your sorrow; whereas; you cannot make a lie true by believing it. It is as if, when your friend had died, you could bring him back to life again by imaging him in your mind as alive and well. If you could call him back to life in that way, you would certainly not refuse to do so because, he being dead, to image him as alive would seem like "humbugging yourself into believing a lie." On the contrary, you would surely in that case proceed to affirm vigorously that he is alive, and deny that he is dead. And it is in the same spirit, and with the same meaning and intention, that you should make all Affirmations and Denials.

LESSON IX.

An image once formed in the mind persists, unless something new occurs to alter it, or destroy it.

REMARKS.

All our beliefs, except those which are accidentally verified at every moment, result from persistent images which may not be in accordance with present knowledge; and beliefs that are not

"up-to-date" may very readily become causes of self-deception. Moreover, every emotional belief is to some extent of the nature of a "fixed idea," that is to say, of an idea that gradually grows upon one, and occupies the mind more and more, until it finally becomes quite unaffected by argument or ridicule; and in extreme cases is both a cause and a sign of insanity. Therefore, the moment you take the responsibility of choosing what you shall believe, and what you shall like (for, as said before, the Affirmations and Denials give you both these powers) you must insure yourself against prejudice and error by keeping the door of your mind open for new facts and arguments to enter.

Few people have any idea how many of our most firmly held beliefs are in reality out of date, and are therefore accepted on faith; and this is true in Science as well as in any other department of knowledge. Even the theory of universal gravitation, which is believed in much more universally than the existence of a personal God, is now accepted on faith; for it is founded on the hypothesis of a stationary sun; whereas, we now know that our sun is moving at a tremendous rate towards the constellation Hercules, a new fact which completely alters the conditions of the problem. The difference between an earth revolving round a stationary sun, and an earth revolving round a sun moving through space, is the same as the difference between rowing a boat round a ship at anchor, and rowing it round the same ship when it is moving through the water, so as, in both cases, to make equal arcs in equal times. The same theory will not explain such

different facts. Of course, astronomers are perfectly aware of this "difficulty"; but to recognise it would create dire confusion; for it would bring them into conflict with "the First Law of Motion"; and would force it upon their attention that the earth, according to the present theory, is in unstable equilibrium as regards the sun, requiring a constant miracle to keep it in its orbit. So they inhibit criticism in the matter, and declare that the question belongs to Mechanics, not to Astronomy, which quite satisfies the public, who fancy that to be able to calculate eclipses, and so forth, is a proof of correct theory.

In addition to the dangers arising from out-of-date images and fixed ideas, there is a third, which lies in the fact that there are many assertions which it is advisable for you to make on account of their effect on your own mind, but which would require something more than an Affirmation of yours to make as truthful as you would like them to be; and you will have to furnish this "something," in addition to making the Affirmation, if you do not want to discover some day that you have been living in a "Fool's Paradise."

The danger of self-deception, from whatever cause arising, may be guarded against by making an assertion which will be complementary to any Affirmation that would be likely to play you false; for in that way you furnish the additional "something." For example, it has an excellent effect upon your mind to believe that other people are friendly to you, and willing to assist you; and although that belief causes you unconsciously to

act so as to gain that friendship and assistance, still, to avoid all danger of over-confidence, it is advisable to aim consciously at that end; and for that reason you should supplement the Affirmation, "Everyone is friendly to me and tries to help me," by another like this, "I do all I can to make everyone friendly to me, and willing to assist me." This will cause you to act habitually so as to deserve the friendship and assistance you desire. Again, such an Affirmation as "I succeed in whatever I undertake" is found to give courage and energy that materially conduce to success; but, lest rashness should result, it ought to be supplemented by another Affirmation, such as this, "I never undertake anything without due deliberation, and without getting the best advice." This will cause you to become habitually cautious and discreet.

You must not suppose that in making these complementary Affirmations you are "hedging," or showing the least weakness. You are taking nothing from one side of the account in order to carry it to the other. What you do is to strengthen your position by adding a new and distinct fortification to it. You are the gainer of two things instead of one. For instance, in one of the examples above mentioned, your first Affirmation, that you succeed in whatever you undertake, gives you self-confidence; and your second Affirmation, that you deliberate and take advice, makes you careful. Your total gain is courage and energy *plus* caution and prudence.

LESSON X.

You can make another person do what you wish by means of assertions, or "suggestions."

REMARKS.

152. You can cause a person to do what you wish by making him believe whatever you like about it, or by making him desire to do it himself; and you can make him believe or desire anything by means of Affirmations and Denials. Your assertions act by setting up auto-suggestions in him. He uncritically adopts as his own the image which your assertion sets up in his mind; for it requires an effort of the reasoning mind not to accept a mental image, from whatever source it comes, as the image of a reality; and the element of authority in your suggestion prevents that effort. It is the tendency of everyone to believe what he hears; it is only on second thoughts that people doubt.

153. Authoritative verbal assertions, such as "You like the taste of cod-liver oil," or "Smoking makes you sick," or "You are not afraid of anything," are very useful for the cure of disease, the eradication of bad habits, or the formation of character, as well as of use in other cases in which the subject voluntarily makes himself passive to you; still it is only when the suggestionable condition of the person you wish to influence is deep that the Affirmations and Denials you make to him can safely take the tone of authority; for unless your subject is by nature, or by habit, unusually negative, or your

influence over him is firmly established, he resents anything dictatorial, and at once becomes positive, which renders suggestion impossible. You must, therefore, learn to disguise the authoritative element in your Affirmations by framing them, when need be, in the shape of *hints*, in which case they are really "suggestions"—your subject fancying that the idea you have slyly put into his head originated with himself.

Authoritative suggestions (point-blank assertions), therefore, since they require the person "suggestioned" to be completely negative to you, are not of much utility in actual life for making other people do what you wish. You cannot often manipulate the people you meet casually, so as to make them negative. You cannot, for example, ask a business man with whom you have a transaction to sit down comfortably, relax himself, stare at a spot on the wall, think of nothing but sleep, and try to believe all you say, while you tell him what you want him to do. You must begin with hints, but you may make your Affirmations more and more authoritative. All orators instinctively do this, gradually "working up" their audience, until at last those whom they harangue are ready to tear anyone in pieces at whom they point a finger. Mark Antony's speech over the dead body of Cæsar is quoted as a typical instance of this process. When a person follows this rule instinctively he is said to have "tact," or "knowledge of human nature"; if you follow it consciously and intelligently you will acquire extraordinary influence over others.

Besides passiveness, the attention of the person

you are operating on is needed in verbal suggestion. Those who cannot concentrate their attention (very young children, lunatics and idiots) cannot be "suggestioned." Attention is gained by interest, so you must interest your subject, either intellectually or emotionally. Intellectual interest is aroused by exciting curiosity, or by promising benefit; emotional interest is "fascination," and fascination can be caused by either physical or mental means. Staring at a bright object fascinates physically, and fixes the attention sufficiently to induce the suggestionable condition. Avarice, fear, anger, jealousy, desire for revenge, vanity, fascinate mentally, as do also love, pity, sympathy, benevolence, and when you arouse any of these emotions you gain the attention of the person you wish to influence, and make him suggestionable; and then, if you are clever, you can soon "twist him round your little finger."

The more negative, relaxed, and receptive your subject becomes, the more strongly you can influence him by verbal suggestion. The state of complete negativity is known as the hypnotic sleep; it is a peculiar condition, in which the subject is in some ways more than usually awake mentally, although his reasoning faculties are almost in abeyance, and he seems bodily to be in profound slumber. While in that state the subject is able to understand what you say to him, and to reply; and he believes emotionally, and without question, everything you tell him; independent intellectual belief is no longer exercised, and doubt does not exist. Suggestions produce their maximum effect when given to a person in that completely passive state; hence the

utility of the hypnotic sleep for the cure of mental and bodily troubles, and for developing character; hence, also, the danger of allowing anyone to induce that condition who is not worthy of perfect confidence.

LESSON XI.

Suggestions given to others in the shape of Permissions and Prohibitions have a powerful effect.

REMARKS.

Every permission or prohibition, no matter by whom given or issued, possesses in itself an element of authority, and is a more or less powerful "suggestive." All authorities depend on this innate suggestive force of permissions and prohibitions for their power to rule; neither physical force nor reason would avail them anything were it not for the apparently voluntary, but in reality obligatory, consent of those who submit to, and abide by, their permissions and prohibitions.

The reason why permissions and prohibitions have so much power is because a person's own conclusions about what he ought to do, or abstain from doing, are only that person's opinions; and, therefore, being merely intellectual beliefs of a weak and vacillating kind, they have no authoritative or suggestive force, and do not set self-suggestion to work; whereas, the opinions of someone else, if given in an authoritative instead of an argumentative form, become emotional beliefs for the other person, and have the necessary suggestive force. "It is permitted," and "It is forbidden," always pre-suppose

some acceptable reason, and some valid authority for the permission and prohibition, and these are willingly taken for granted, for everyone is glad to be relieved from the responsibility of having to reason out his own conduct "from first principles." The South Sea Island "Tambu" or "Tabu" is an extreme instance in point. A "Tambu" is an arbitrary prohibition, the reason or authority for which nobody knows, or ever thinks of asking. This willingness to take permissions and prohibitions on trust accounts for the curious fact that the less possible it is to examine into the supposed reason, and presumed authority, for permissions and prohibitions, the more readily they are accepted without question.

Following that rule, the Law takes its authority from the example set by our ancestors, by whose opinion about what is expedient, and what is inexpedient, rather than by our own experience of what is beneficial and what is hurtful, the Law's permissions and prohibitions are framed and our actions determined. In like manner, Religion takes its authority from the opinions of our ancestors about what is true and what is untrue; and permits or prohibits beliefs about God and the future life, not according to our present knowledge of the Cosmos, and our present modes of thought, but according to the queer notions about the universe, and the curious logic that were current thousands of years ago. In the same way, Morality takes its authority from the opinions of our ancestors about what is right and what is wrong rather than from our present conceptions of good and evil, or of justice and equity.

But in all these cases we relieve our ancestors of some of the responsibility for the folly and stupidity which we cannot but perceive in many of their permissions and prohibitions by referring these back to God, whose ways are inscrutable.

The tendency of a permission is often to benumb the intellect and paralyse the moral sense. For example: the law permitted the Irish Landlords to evict a tenant who did not pay up his rent; and they, as a body, took advantage of this permission to turn tens of thousands of cottier families out of their wretched homes to perish of cold and hunger by the roadside, because, owing to a failure of the crops, they were unable to pay the few pounds yearly due by them. Yet these landlords were Christian gentlemen, who would have looked with horror on the idea of committing such a crime against humanity on their own responsibility and initiative. A more striking instance is when a town is given over to pillage by an army: under the permission to be for the occasion pitiless and blood-thirsty fiends, the soldiers vie with one another in massacre, rape, arson, robbery, and every heinous crime, any of which crimes every soldier would probably regard with horror at any other time. "Permission" in these cases acts *suggestively* with the force of a command.

You must remember that what people call the "reasons" for their opinions or actions are very frequently mere excuses which they make to themselves and others for believing or acting as their emotions constrain them to do—those emotions, unconsciously to themselves, being always under the

influence of suggestion, or of self-suggestion. Reason, fact, evidence, may govern the thoughts and actions of the inhabitants of other planets, who are not by nature so suggestible as we are; but it would require an alteration in the structure of the human brain for that to be the case on this earth. For that reason a man who thought and acted in a strictly rational manner would be a wholly abnormal creature, and would be justly considered mad; for sanity does not, in this world at least, consist in striving after abstract reason and justice, but in acting like the rest of the species; that is to say, in accepting and abiding by the permissions and prohibitions current in one's own day. Collectively we must wait for the slow development of the human mind—for the brain to grow and change; but individually we can do much to help ourselves on, to make ourselves healthy, happy and prosperous, by developing and using our Thought-power. We cannot level the mountains and fill up the oceans, but we can each of us "cultivate his garden."

Unless your authority is recognised, you cannot give open and direct permissions and prohibitions; but you may influence other people very much by giving them suggestions which indirectly or vaguely affirm permission or prohibition. "Everyone does it"; "Nobody does it"; "It is the right thing to do"; "It can do no harm"; "It will never be known"; "No one likes her"; "Everyone distrusts him"; "You will be sorry by and bye"; "You may trust me"; "Take my word for it." These and other similar formulæ, which everyone uses at random and without knowing their power, are suggestives of

a high potency, which, if employed with discrimination and purpose, will soon cause you to be regarded as an authority yourself.

LESSON XII.

You can induce the hypnotic sleep either by verbal suggestion or by mechanical means.

REMARKS.

To induce the hypnotic sleep by verbal suggestion, place your subject or patient in a comfortable reclining position (in an arm-chair or on a couch), and get him to relax body and mind as much as possible; seat yourself beside him, and explain to him that if you are to succeed he must not mentally oppose you, but must co-operate with you, by giving himself entirely into your hands. Reassure him if he seems nervous, explaining that he will feel nothing but a pleasant drowsiness, and that no harm can possibly befall him. Then ask him to close his eyes, and suggest sleep to him in a firm but quiet voice by some such words as these, "You feel sleepy now, quite quiet and comfortable"; you can hardly keep awake; all is dark and quiet; you are thinking of nothing but sleep; quiet and peaceful, full of peace; asleep, going to sleep, sleepy, sleepy, sleep." Repeat your formula over and over again in a monotonous voice, and he will get drowsy and end by going to sleep, if not at the first trial, after two or three more.

If it is only a natural sleep, he will wake up and open his eyes when you ask him a question; but the next time you try, or after a few more trials,

he will pass into the hypnotic sleep. While in the drowsy state the subject is already suggestionable, and you can take advantage of this to prevent him from waking up when you ask him a question by suggesting to him, "You will continue to sleep when I ask you a question; you will hear what I say and answer me, and continue asleep." When he goes into the hypnotic sleep, suggest to him that next time he will fall into that sleep at once. After that you can give him what appropriate suggestions you like.

For instance, you may say to your subject "You will have no rheumatic pains when you wake up; your rheumatism is gone, gone, quite gone; your limbs are no longer stiff; the swelling has gone away; the rheumatism will never trouble you any more." Or, "You are losing your taste for tobacco; it makes you feel bad to smoke; you don't really like it now; you think it a filthy habit; whenever you touch a pipe or a cigar you feel sick in your stomach." Or, "From to-day you will wake up at six o'clock every morning, wide awake and quite refreshed; you will at once get up and dress; you will not dawdle over your work, but will go at it with all your energy." Or, "You are becoming straightforward and truthful; it seems to you that it is cowardly to tell lies; you are not afraid to tell the truth, no matter what it is, or to whom you tell it; whenever a lie enters your head you feel ashamed of yourself; you absolutely cannot tell lies any more"; and so on. Your subject will awake when you suggest to him to do so. For instance, say to him, "When I count ten you will

awake," and always add, "and you will feel refreshed and well." Then count ten out loud and he will awake, feeling refreshed and well. Should he seem not quite himself, blow on his forehead, or fan him for a moment, and tell him in a positive voice that he is all right now.

To induce the hypnotic sleep by mechanical means, sit facing your subject, but on a little higher level; hold his hands, and look steadily in his eye, while he looks in yours. Say nothing to him, and presently (in ten or twenty minutes) he will close his eyes, and lie back in his chair; then stand up and make long slow passes with both hands from the top of his head to his knees, or down to his feet, a few inches from him, bringing up your hands at a distance on each side. If you speak to him after you have made fifty or a hundred of these passes, he will either wake up, as in the former case; or, if he is in the hypnotic sleep, he will answer you without waking (he will probably make a movement as if waking up when he passes from natural sleep into hypnotic); you can then give him suggestions in the same way as when you put him to sleep by suggestion. Continuing the passes deepens the sleep; and if you have a good subject you can produce clairvoyance by that means; but when that stage is reached the subject generally ceases to be suggestionable. This is the method of the old Mesmerisers, and it is by it alone that the "higher phenomena" of Hypnotism are produced. To waken the subject, make quick upward or transverse passes, and blow on his forehead. If you have any difficulty in awakening him, let him sleep,

and he will awake of his own accord, much refreshed, after a few hours. The only danger in that case is the interference of someone who is ignorant of Hypnotism.

Hypnotists generally use a mixture of the two methods; they make the subject look steadily at a bright object and then, without carrying this mechanical fascination on long enough to produce sleep, they tell him to close his eyes, and then give him such verbal suggestions as "You cannot open your eyes"; "You do not remember your name." This is a very effective process, for it is a rule that every successful suggestion deepens the suggestionable condition. There is no end to the number of "ways of hypnotising" which are advocated, all varying but slightly from each other. A method that succeeds quickly with some people is to count a hundred slowly, the subject closing and opening his eyes every time you count; many people the first time you try this method with them are fast asleep before you reach the hundred. If you suffer from insomnia you should try this process on yourself when in bed. Some operators find that they greatly strengthen the force of their suggestions by whispering them into the subject's ear. A suggestion, even to a very suggestionable subject, should be repeated two or three times to make its acceptance sure.

Some Schools teach that the hypnotic sleep is unnecessary; they say that a perfectly suggestionable condition is induced by keeping the subject in a drowsy state by affirming "You are sleepy, but you will not go to sleep." These Schools teach

that the hypnotic sleep is suggested in some way in all cases, and that it would never occur without being suggested, but only a natural sleep. This is emphatically denied by those who practice the Mesmeric method.

"Post-hypnotic suggestions" are suggestions made to a subject that he shall do something at a future time. When awakened from the suggestionable state he knows nothing of that suggestion, but he does the thing suggested at the appointed time, even if it be months after, imagining that he acts of his own free will, and inventing reasons why he did it if questioned on that point. The suggestions given for curative or for developing purposes are of a "post-hypnotic" nature.

You must remember that in the hypnotic sleep the subject hears all that is said, although he does not remember it when awakened unless told to do so by the operator. Anything you say about him, therefore, becomes a suggestion for him, although he does not seem to hear it. It is chiefly in that way that subjects get what is called "hypnotic education"; and by that means you can educate a subject to act apparently spontaneously, or with free-will, in almost any way you please. This was a great source of error at first in the theories put forth by distinguished investigators, who were not aware of unintentionally giving suggestions in that way. They fell into the same kind of mistake it would be for you to think that, by the law of Nature, all dogs walk upon their hind legs when "God Save the King" is played because you have taught your own dog to do so when you play that tune.

Some teachers of Hypnotism recommend giving a refractory subject a few whiffs of chloroform or ether, as in the early stage of its action any anæsthetic makes a person suggestionable, and advantage may be taken of that momentary suggestionability to give the subject the suggestion that he will in future pass easily under the influence. Other teachers condemn the practice as dangerous, although it is only a very slight anæsthetic effect that is needed.

LESSON XIII.

You can influence another person by addressing Affirmations or Denials to him mentally.

REMARKS.

This is known as "Mental Suggestion." If you wish to make anyone do any particular thing by mental suggestion you must image (or "imagine") yourself as silently speaking to that person's inner, hidden, secret self; and telling him mentally that he wishes to do that thing, that he will do it, that he cannot help doing it; and at the same time you must picture him in your mind as doing that thing, whatever it may be. In the same way you can cause a person to believe, or to like, anything you choose.

The importance of mental suggestion is more and more recognised every day. Like electrical action, the more it is looked for the more it is found. Until you have established your Thought-power over yourself and others, repeated, reiterated, Affirmations and Denials are necessary; but, for several reasons, it is inconvenient to repeat them

verbally; and silent, or mental, suggestions enable you to act on yourself without incurring opposition or ridicule; and also to influence others without tiring or irritating them.

What happens when you use mental suggestion is that by a natural law, analogous to that of electrical induction, your thoughts induce the same thoughts in the mind of your subject. Your thought does not present itself to him in the shape of a suggestion coming from you, as in verbal suggestion, but as his own original conception. For instance, you suggest to him "You would like to do (whatever it may be); you cannot help doing it; you will do it"; and he thereupon thinks "I would like to do that thing; I cannot help doing it; I will do it." If asked why he acted in that way he will invent reasons, precisely as the subject does when questioned about a post-hypnotic suggestion which he has carried out.

All verbal suggestions should be accompanied by mental suggestion; but you must make use of mental suggestion alone when the person you wish to influence does not believe in your power to affect him; for then, even if willing that you should try, he unconsciously asserts this disbelief to himself when he hears your Affirmations and Denials, thereby giving himself a counter-suggestion that makes him impervious to your influence. Mental suggestion is useful also in the case of a person who thinks that you can influence him, but is not willing that you should do so. When you use spoken words he exerts his will to counteract you, and thus puts himself into a positive condition, in which he is not "suggestible."

If you wish to make a person leave off some habit you must keep on telling him mentally that he will not do that thing any more; that he does not wish to do it; that he cannot do it, and so on. He will end, sooner or later, by ceasing to do it, whatever it may be. For example, you have a friend who is too fond of the bottle, and whom you wish to cure of that weakness without telling him what you are going to do, as verbal suggestions would only irritate him. By continually giving him mental suggestions to the desired effect, your friend will become braced up, and will leave off drinking, happy in the idea that he has done so of his own accord, and most likely proud of his strength of mind. Mere wishing has no effect in such a case. Many an unhappy wife wishes with all her heart that her wretched husband would leave off drinking, but that does not set up self-suggestion; what is needed is *will*; that is to say, wishes scientifically formed and applied that have a perfect faith in their own fulfilment.

In giving mental suggestions you must not only picture clearly in your mind the effect which you wish to produce, but you must try to *breathe* your thought into your subject, as it were, or *think* it into his mind. For example, you are anxious that some person should have a good opinion of you, but you have no opportunity of creating that good opinion by your actions, or by intimate social intercourse; you therefore make use of mental suggestion; and every time you find that person mentally passive you picture him in your mind as listening attentively to you, and believing what you

say. Then you begin to assure him mentally of your friendship, or love, for him, of your generosity, honesty, or whatever good quality you feel that you possess, or for which you would like to get credit—whispering this into his mental ear, breathing it into his mind. It is necessary that, at least for the time being, you should believe yourself to be what you say; so you must think of yourself, or image yourself, as actually possessing the friendly sentiments and good qualities with which you credit yourself.

In ordinary life, the words of some people produce a strong impression, while those of others fall flat on the ear. This is, no doubt, in part due to the reputation of the speaker, but it is also due in great measure to the mental suggestions with which the effective speaker accompanies his verbal suggestions, because he thinks strongly what he says. This is called "being in earnest," or "having self-confidence," and it is one great secret of the power of the orator, whether secular or religious. If you practice this *putting a strong thought into your words* you will find that thinking strongly will soon become habitual; and then you will be astonished at the influence you will wield.

LESSON XIV.

You can influence a person by mental suggestion, however far away he may be.

REMARKS.

This is called "Mental Suggestion at a Distance." You must imagine that the person whom you wish to influence from a distance is close to you, and

that he is listening to you, understanding you, believing you, and obeying you. Then give him the suggestion as described in the last lesson. If he has previously given his consent, he will have thereby made himself negative to you for that purpose, and that will much facilitate the operation. Should your subject happen to be in a positive state of mind at the moment you make an Affirmation or Denial which you wish to influence him, your thought will not be lost, but will bide its time, and, as it were, hover round him, until he becomes sufficiently negative to be impressed by it.

If the person whom you desire to mentally suggestion at a distance does not wish to be influenced by you, you should not let him know of your intention, if he belongs to the positive class; for he will then counteract your efforts by conscious or unconscious auto-suggestion. If he belongs to the negative class, you may generally tell him what you intend to do, or are doing, as he will unconsciously assist you; for fear will then cause his auto-suggestion to take the form of a belief that you are actually succeeding in your attempt, and that will greatly aid you.

Some people are much more susceptible than others to mental suggestion at a distance, just as some are better able than others to give these suggestions. It is a phenomenon that is in continual but rather feeble operation, unconsciously to both influencer and influenced. Lovers cannot get each other out of their heads, because they keep on putting themselves into each other's heads by

mental suggestion at a distance. The records of the Society for Physical Research teem with sporadic cases of "telepathy," which is mental suggestion—in many cases the telepathy occurring between persons far distant from each other. The records of the various Schools of Practical Psychology also afford an immense number of instances of mental suggestion at a distance exercised consciously for healing purposes. Those who are affected by mental suggestion at a distance seldom feel anything unusual; your influence is seen in its results.

Mental suggestion at a distance can be exercised by several persons upon one person, in which case the effect is greatly increased. This is one of the "secrets of Magic." When several people, either for a good or a bad purpose, concentrate their attention on any absent person with the help of an image or symbol of him, and then bless or curse him, they undoubtedly produce a real and corresponding effect upon him. The grotesque ceremonies and absurd formulæ of Ceremonial Magic had utility, because they acted upon the mind of the magician, increasing his self-confidence, or faith in his own power, and putting him into an abnormal state of intense concentration, in which his Thought-power became much stronger; besides which, they terrified the victim, and gave him a suggestion that he was being magically injured.

Some Schools of Practical Psychology make use of this co-operative system, and form a "battery" of Healers when it is desired to powerfully affect a patient; and the effects of the Affirmations and Denials made thus in unison are sometimes very

striking, not only for the cure of disease, but also for altering a person's disposition or ideas. When this form of suggestion at a distance is used for a bad purpose it may well be called "Black Magic."

Some Healers also make little images of their patients in cardboard or other substance, and address Affirmations to these representative images, or otherwise give them "treatments"; and this they find a great assistance to them in curing disease. They deny that there is any "Magic" in this, claiming that these representative figures only help them to concentrate their attention on their patients, and that a photograph, or even a visiting card, answers the same purpose. The old Magicians used to make little wax images, which they christened by the names of their intended victims, and then stuck pins in them, or otherwise maltreated them; believing that the originals suffered correspondingly. Some recent experiments in Hypnotism seem to show that even this is not beyond a possible effect of mental suggestion at a distance.

There can be no doubt that mental suggestion at a distance, like new images perceived through the senses, breaks into the orderly concatenation of thoughts linked together by "the association of ideas." It is comparatively easy to say when a new sense object starts a fresh train of thought; but it is impossible for the person affected to tell when it is a mental suggestion that does so; so he invariably believes that the new idea arose "spontaneously" in his mind, or supposes it to be due to some "sub-conscious" association of ideas.

"Telepathy," or the direct communication of mind with mind, is the cause of what are called "psychic" or "thought atmospheres," when the very air seems alive with some particular idea or emotion. It explains the well-known tendency to imitate; and accounts for mental and moral epidemics of all kinds; from religious manias like the Crusades to ephemeral fashions of dress. When the thought atmosphere becomes very strong it has a physical effect which hardly anyone can resist; the most staid and sceptical people are liable to become hysterical at religious "revival meetings," or to fall down in fits which bear a resemblance to catalepsy.

LESSON XV.

When your subject is asleep is the best time to give suggestions to him. When you are composing yourself to sleep is the best time to give suggestions to yourself.

REMARKS.

I have said that a person in the hypnotic sleep is so completely negative that suggestions then made to him have their maximum of effect; and whether the hypnotic sleep be merely a very deep degree of ordinary sleep, as some Practical Psychologists contend, or differs from it in kind, as others think, it is certain that in ordinary sleep a person is extremely susceptible to suggestions of every kind.

If you wish to impress anyone by verbal suggestion during his sleep, you must speak to him in a very low, monotonous voice, to this effect: "You hear what I say, but will continue to sleep, and

you will understand me, and answer me; you will sleep on quietly, quietly, sleep on, sleep on, and listen." Do not say "You will not awake," for the word "awake" is very likely to awaken him, on account of its associations, as also is his name, even when spoken in a whisper.

If he does awaken the first few times you try this, try again and again, and you will end by succeeding. In all exercises of Practical Psychology the effects are cumulative, and no effort is ever lost. Except with unusually sensitive subjects, there must be a certain amount of preparatory work done, which does not show results, and this the inexperienced operator is apt to mistake for the sign of failure. If, therefore, your first attempts to influence yourself or others are without apparent results, do not be discouraged; for the preparatory work is necessary, and its effect is real. That preparatory work is a kind of ploughing and harrowing of the ground; or it is as if you wanted to make a tumbler overflow and you had only a tablespoon with which to fill it—the first few times you emptied your tablespoon into the tumbler it would not overflow, although those apparently abortive efforts are necessary for making it do so. Even so, you must fill up your subject, as it were, with your Affirmations and Denials before you perceive an effect. The fact so often noticed, that refractory subjects sometimes turn out the best, is due to the need, in their case, of a good deal of this "filling-up" before saturation or overflow point is reached.

This method of suggestion during sleep is extremely useful in the case of children. Bad habits

of all kinds in children can be cured in a few days once your influence is established; and if there is any recurrence of them, a few repetitions of the suggestion from time to time will make the cure permanent. What you have to impress on the mind of the sleeping child is not that it is wrong to do the objectionable thing, or that it will be punished if it does it, but that *it no longer likes to do it, and does not do it any more*. This means of reformation is infinitely preferable to punishment. Punishing a child is, like all so-called reformatory punishment, only a clumsy way of setting up self-suggestion; and when it succeeds it does so only by making the child permanently negative—"breaking its spirit"—and that is a bad preparation for the battle of life.

By suggestion in sleep you can make an idle child industrious, a cruel child kind, a deceitful child straightforward, a timid child courageous; for whatever you impress upon the mind of the child in that way that *it is it will become*. You can also, by suggestion during sleep, make a child much more intelligent than before, and improve its memory in a wonderful way. The only danger is of going too far, and doing more than the vitality of the child warrants. Precocious children are often only instances of mental suggestion exercised unconsciously upon extremely sensitive subjects; such children generally grow up very ordinary men and women, because it is not understood that they are being unduly stimulated mentally, and no effort is made to prevent the exhaustion of their natural vitality; or because, when they go to school they come under other, and less stimulating, mental suggestions. Adults can be

influenced in the same way in their sleep, but not so quickly or so thoroughly.

The power which most people possess of waking at any hour they like, by determining to do so as they are going to sleep, is the commonest instance of a suggestion given to oneself when composing oneself to sleep. It is in precisely the same way that any other self-suggestion given at that time takes effect. But no one tries to give himself other suggestions when going to sleep, because the faculty of awaking at a desired hour is supposed to be something special; instead of being, as it is, only a trivial instance of the exercise of a power that has universal application.

A person is also able to give to others more powerful mental suggestions at a distance when he is composing himself to sleep than at any other time. This fact is known by experience and experiment, and several theories have been invented to account for it. Those theories have an intellectual interest, but they do not help us practically, except that, as hypotheses, they enable us to picture in our minds what we wish to do, or are doing, and thus they help our "faith." When, therefore, you are making a mental suggestion at a distance as you are composing yourself to sleep, you will find it a great assistance to think that you have a kind of *inner self*, or "astral body," which when you go to sleep can leave your material body, can travel freely in any direction, can find any person you wish to influence, and can whisper into his thoughts any suggestion you desire to give him. When you have earnestly and forcibly repeated that suggestion two or three times,

you should dismiss the matter from your mind and go to sleep.

LESSON XVI.

You can greatly increase the force of your suggestions by coupling them habitually with some appropriate and distinctive sign or symbol.

REMARKS.

There is no doubt that oft repeated formulæ acquire, by association of ideas, much greater suggestive power than new ones, both over operator and subject; therefore you should always use the same form of words for the same suggestion. In the East those oft repeated formulæ are called "Mantrams," and are supposed to act on things as well as on men. Some proverbs have great potency to create belief, and, therefore, are veritable mantrams; such, for instance, as "Half a loaf is better than no bread"; "Where there's a will there's a way"; "While there is life there is hope." A person can make mantrams to act powerfully on himself or others by repeating such sentences as "It has got to be done"; "I will take no nonsense"; "I rely on you to do your best"; "You needn't tell me any lies." To produce their full result these "mantrams" should be accompanied by a strong mental suggestion to the same effect.

By connecting thought and act by an appropriate mechanical sign, you are doing consciously and purposefully what Nature causes everyone to do instinctively and unconsciously. It is well known that expression of face, or gesture, or attitude of

body "suggests" the feeling that is habitually associated with it. Ill temper, for example, causes frowns; good temper causes smiles; and the simple act of frowning or of smiling will, if continued for a little while, induce the state of mind that habitually accompanies it. When by means of a sign you thus establish a connection between a verbal suggestion and an act, you add mechanical suggestion to verbal. Beckoning, pointing, shaking the fist, kissing the hand, winking, and similar acts, are in themselves strong mechanical "suggestives," and they add immensely to the force, not only of spoken words, but of thoughts.

When affirming anything to yourself, therefore, you should, when possible, affirm mechanically as well as verbally, avoiding incongruous signs. For example, were you to suggest to yourself "I am cheerful; I am always full of fun; I enjoy myself wherever I go," and, while repeating that Affirmation to yourself, you were to assume a lugubrious voice, a mournful countenance, and a dejected mien, the physical suggestion which these would give you would completely counteract the verbal or mental one. A tone, an expression, an attitude in conformity with the purport of any Affirmation or Denial you make does as much to strengthen its effect, whether on self or others, as an inappropriate tone, expression, or attitude does to weaken it.

Dress is a very powerful mechanical suggestive. It will turn a coward into a courageous man, and a rebel into a loyalist, and otherwise transform almost anyone. The soldier, the policeman, the priest, the lawyer, assume the characteristics of their class when

they don their distinctive dress. The actor and (especially) the actress are now - a - days almost helplessly dependent on costume for their inspiration. Therefore, if you wish to influence others, or even yourself, you must not only feel what you desire to be, but must appear in every way what you desire others to think you. If you become master of your moods and thoughts there will be no occasion for you to be artificial or deceptive; for then you will really feel in yourself the mood, temper, or character which you wish to feel, and this feeling will translate itself mechanically into appearance. But, until you are master of yourself, remember that feeling helps appearance, and appearance feeling.

Symbols and so-called "magic" signs have a real value as mechanical suggestives. Like the ceremonies of magic, they act both on the operator and on the subject. The Cross and the Crescent act powerfully as suggestives both on priest and on people; and so also do their respective "Flags" on the various nations. The passes of the Mesmeriser, and the bright disc of the Hypnotiser, whatever else they may be or do, are potent to produce sleep, because, by association of ideas, they suggest it mechanically both to operator and subject. Amulets and talismans also owe their power to their strong mechanically suggestive effect in setting up self-suggestion. The handkerchiefs which St. Paul sent to the sick, if they did not carry "virtue" from him, cured by causing powerful auto-suggestion of cure in the patients.

LESSON XVII.

Moral disease is a fruitful source of physical trouble.

REMARKS.

If you are afflicted with any bodily disease; if you are discontented, disappointed, unhappy and despondent; if you are losing your good looks, and are becoming wrinkled and faded, and if you wish to be bright, handsome, happy, and permanently cured of your complaints, you must purge your mind of hatred, jealousy, malice, uncharitableness, spitefulness, vengefulness, deceit, dishonesty, and every other "bad" quality and passion, just as you would pick the maggots out of a neglected wound before you bound it up. To forgive injuries, and to feel kindly disposed towards all men, are the first rules of health and happiness.

I beg you to understand that, when I say this, I do not speak as a religious man, nor as a moralist (not even as a Utilitarian moralist), but simply as an observer and reasoner, who feels himself obliged to give judgment according to the evidence; and who is just as little able, as you probably are yourself, to tell why this connection between morals and health should exist. Every religion declares that there is a vital connection between morals and health and happiness, but almost everyone now secretly regards this belief as a superstition. Still, the fact that disease and unhappiness are so widespread, and at the same time moral vices so common, ought at least to make us suspect some close connection between them.

The question has never been "scientifically" investigated; partly because it is always treated emotionally and partly because the data for a judgment are not easily to be obtained. Law and public opinion judge of immorality by acts, or the evil consequences which accrue to others than the doer; not by the consequences which the evil thoughts that led to the act have upon the doer himself. Yet the causal connection between health and happiness and morals can exist only in the region of mind. A person who commits a murder on the spur of the moment, an offence which is evident to all, is not stricken with disease by a law of Nature as a consequence of his immoral act; but a person who goes about with murderous thoughts in his heart, which are known only to himself, will most likely suffer in health, by a natural psychic law, as he certainly will in happiness, even though he never lifts a finger against the object of his hatred.

Another reason why this connection is not perceived is that when we talk of "morality" we almost always think only of conventional morality, or the morality which is established by law and custom, and which has in itself no direct effect on our minds. So much is this the case that the very name "morality" has come to be applied in common discourse almost solely to sexual morality, which, in the form it has taken in our civilisation, has less to do with natural morality than any other item or department of morals. But the morality which by a law of Nature affects our health and happiness is the morality offences against which are followed by natural, not by artificial penalties; and offences

against that natural morality are often known only to the individual that commits them, and sometimes not even to him, for he frequently does not connect the punishment with the offence. A person who takes advantage of his legal rights to inflict injury on another can never have a happy mind, whatever appearances may say, for he poisons his mental blood, and very possibly sows the seed of some bodily trouble, even though all his neighbours applaud his action, and conventional morality sanctions it. The hidden nature both of immoral thoughts and of their results makes it impossible for Insurance Companies and Friendly Societies to take morality in consideration in their calculations; and the fact that they do not do so is for most people sufficient proof that any connection between health and morality does not exist; just as they argue that Insurance Companies would certainly enquire whether applicants for insurance honoured their parents, if the Fifth Commandment had really a practical application.

Whatever may be the case as far as other people are concerned, thoughts are the important consideration for the person himself who wishes to be healthy and happy; and no one but yourself can purge your own thoughts. You must, therefore, think for yourself whether there is any injury which you have not forgiven; and, if so, affirm forgiveness of it until you feel that you really do forgive it. In the same way, you must affirm regret and contrition for any injury you have done to others for which you have not obtained forgiveness, or made amends. And then you must go over the whole list of moral

vices, and "deny them away," affirming the corresponding virtues: affirming, for example, "There is no malice in me at all; I am full of kindness for everyone." As soon as you really think yourself that which you thus affirm yourself to be you will experience a strange and happy feeling of relief and buoyancy, and you will have taken a big step on the road to health and happiness. But when you thus purge your mind, remember that mental purges, like bodily ones, are weakening. Nothing could be worse for you than to dwell on the wrong or foolish things you may have done, with the idea that humility, contrition, and repentance are good things in themselves. Let the dead past bury its dead. Once you have left the corpse behind, go on your way rejoicing.

Anyone who thinks it fine and manly to be hard, unforgiving, jealous, heartless, cruel, and so on, can of course retain these vices, from which, no doubt, he will derive a certain morbid pleasure; but, if he keeps his vices, he must be content to put up with mental and bodily suffering, and with ill success in life.

LESSON XVIII.

Physical means, although of little use for curing disease, are very important for preventing it.

REMARKS.

By "physical means" you must not understand the swallowing of drugs, or the injecting of "cultivated" disease germs, but the taking of nutritious food and healthful exercise. Nature intends all

animals to exercise their bodily functions by doing sufficiently hard work, in procuring sustenance, to keep their muscles, lungs, heart, stomach, and intestines in good order. If you have no such work to do, you must keep those organs healthy by gymnastics.

In the first place, hard work makes you breathe deeply, and causes your heart to pump strongly. To produce this effect artificially, you must, several times a day, take eight or ten long breaths, keeping the mouth shut, and breathing only through the nose. Inhale as much air as you can, as slowly as possible, then hold your breath as long as you can, can, and then exhale as slowly as you are able. The "Yoga" variety of this deep breathing exercise is a good one, namely, to place a finger on one nostril when slowly inhaling, so as to in-breathe only through the other; then, after holding your breath for some seconds, to stop the other nostril in the same way, and slowly exhale. Take care to empty and fill the lungs as completely as possible each time.

Should this exercise cause you a little dizziness or heartbeating at first, you must understand these symptoms to show that your heart and lungs badly needed exercise. Moderate your exertions in that case, and get into the breathing exercise by degrees. In a few days or weeks your heart and lungs will get into "good condition," and you will experience a feeling of lightness and health that will probably be new to you; you will, moreover, find your chest measurement increasing.

This simple exercise is a preservative against

all kinds of heart and lung diseases, and helps every organ by oxydising the blood thoroughly. Make your breathing exercise when you get up, and during the day, but, at first, not when going to bed. The deep breathing exercise is not recognised by orthodox Medicine, which unfortunately has no preventive for heart and lung disease.

The mental effect of holding the breath is to enable you the better momentarily to concentrate your attention. We hold our breath instinctively when our attention is fixed, as when we are astonished or terrified, and also when we are about to make a great muscular effort. Anger makes us breathe strongly and quickly, which becomes sniffing and snorting in animals. As a general rule, slow, gentle breathing will calm you; and quick, hard breathing, excite.

With regard to exercising the muscles, a simple and excellent exercise may be had by placing two chairs back to back, about eighteen inches apart, and standing between them, as between "parallel bars," with a hand on the back of each chair. You must then go down as low as you can, and up again, using both arms and legs. If you begin by making as many of these motions as you can, three or four times a day, you will be able quickly to increase the number of motions, and in a few weeks you will not only have strong arms and legs, but an improved digestion, and a good "wind."

Those who are unable, either from weakness, or want of opportunity, to get exercise either by hard work or gymnastics, can have a very fair substitute in stretching, carried out fully. All animals

find stretching invigorating. In stretching, the extensor and flexor muscles are contracted at the same time, and the effect is a hardening or stiffening of the member. You will find that you can make a slow movement with a limb the muscles of which are all contracted in this manner; and by making the contraction violent, you can, by slow movements in this way, get all the exercise you wish.

As few people, however, can direct a nerve current at will to any particular muscle, the way to take this exercise is to imagine that you are lifting a heavy weight, or otherwise overcoming an opposing force. For example, if you imagine (or "make believe" to yourself) that you have a man on your back, and go up stairs, trying to exert as much energy at each step as you would have to expend were you really carrying up a man, you will find yourself out of breath when you have gone up a flight or two. If you go round your bedroom every morning for ten minutes, stretching yourself in the way I here describe—lifting imaginary weights, and wrestling with an imaginary antagonist—you will find your strength increasing rapidly.

An invalid can get a good deal of exercise without actual movement by simply contracting his muscles in this way as he lies in bed. The rigid condition which the old Mesmerisers induced in their subjects, and which they found to be so refreshing and curative when prolonged for hours, was a similar, but involuntary, contraction of opposing muscles.

LESSON XIX.

**Do not quarrel needlessly with your doctor,
but keep yourself positive to him.**

REMARKS.

Opinions differ among the Schools of Practical Psychology as to the necessity of dismissing the doctor when the Healer is called in. The quasi-religious systems — “Christian,” and other “Sciences” — utterly denounce and renounce the medical man and all his works: the quasi-scientific systems — Suggestive Therapeutics and Hypnotic Treatment—would generally have no objection to the doctor remaining and looking on; but he almost always refuses to do so, as not being in accordance with his dignity, or with the rules of his profession. The question for you is: What should you do in the matter, who undertake to treat yourself by Thought-power?

The Schools that refuse absolutely to work with the doctor say that the cause of disease is always spiritual, and that what Medical Science calls diseases are merely false appearances; and that to try to cure disease by operating on the body is more foolish than trying to put out the fire by fanning away the smoke. When they condescend to argue the matter, the “Scientists” says that a diploma does not mean that the holder can cure disease, but merely that he has pledged himself to maintain the old, erroneous ideas about diseases and their treatment; that anything that the doctor really knows he learns by experimenting on his patients. He is

not obliged to prove his competence to cure diseases before being turned loose on a suffering world, with permission to bleed, blister, drug, and inject to his heart's content, and with the right to charge for these "services" whether his patient gets well or dies.

They further say that where there are no doctors there is no disease; and that sickness increases with the number of doctors, for they spread disease by continually suggesting it. The doctor is dependent for a living on the prevalence of diseases, and it is illogical and absurd to expect him to commit financial suicide by really lessening sickness; as an individual no doubt he tries to cure his patient, but collectively the doctors take care to cultivate and propagate diseases while pretending to combat them. In nine cases out of ten the patient would recover without a doctor, and in the tenth case the doctor kills as often as he cures (some Schools deny that the doctor ever cures at all). Over and over again the great lights of the medical profession have confessed the ignorance of doctors and the impotence of medicines; but the public likes to be humbugged and dosed; it has got the "doctor habit," a disease even more difficult to cure than the opium habit.

The quasi-scientific Schools do not go so far as all that. They look on the doctor as superfluous more than as pernicious. They do not deny that doctors possess a certain kind of useful knowledge, which they have made a carefully guarded monopoly for themselves. The law virtually requires you to employ a doctor, but it does not oblige him to cure

you, for it knows that very often he cannot. The immunity which the doctor enjoys when his medicines go the wrong way is, to all intents and purposes, a license to kill by mistake; what would be homicide, perhaps murder, if a layman did it, is only a "regrettable accident" in the doctor's case. A doctor's certificate saves a great deal of bother sometimes; and it is wiser to scratch the Devil's back than to pull his nose. The doctor, too, can generally tell you what your illness is called, and it is a satisfaction to a sick man to know the name of his disease.

That there is some truth in all this can hardly be denied. Doctoring is now simply one of the many ways of making a living; and, no doubt, if everyone were to become perfectly healthy the doctors would starve. Again, it cannot be denied that people would get well "of their own accord" in most cases of sickness if they left things to Nature; and medical men themselves are quite willing to confess that in some cases the doctor, unfortunately, does more harm than good. Still, the doctor fills a conspicuous place in our lives, and performs an important function in our civilisation, and few would, like the "Scientists," be glad to see him abolished. The worst of it is that when people call in a doctor they make themselves completely negative to him, imaging him to themselves as endowed with immense knowledge. The consequence is that they become exceedingly "suggestionable," and believe and obey him without question; and his "orders" generally assume the appearance of commands, to disobey which would be to run the

risk of death. This ignorant credulity appears to the doctor to be proof of his own wisdom and power over disease; and he soon comes to believe that the permission to treat diseases, which his diploma gives him, is proof of his ability to cure them; and that this permission relieves him of the responsibility of failure, making it right to experiment on his patients, and honest to charge for his services when he knows them to be useless.

The worship of the doctor, so prevalent in our day, is a stupid survival from the time when Medicine, Magic, and Religion formed a "triple alliance," and the Priest, Magician, and Doctor were one; nevertheless, the existence of a class of people fully instructed in all that pertains to the preservation of health, and devoted to its maintenance, and to the cure of disease, must surely be regarded as a most excellent thing. But the present medical Faculty unfortunately does not fulfil the requirements. Notwithstanding their wonderful knowledge of the material side of disease, our doctors recognise only effects, ignoring altogether the unseen causes. It is as if a person refused to recognise chemical force and electrical force, and tried to explain all the phenomena of Nature by mechanical force alone. One proof among others of how completely in the dark the doctors are about the real nature and causes of diseases, is furnished by their sudden acceptance of the theory of "microbes," which stultifies all their previously accumulated science; and which, however true and wonderful it may be, in reality merely puts the unknown cause of disease a step further back.

Before the doctor is worthy of the extraordinary confidence now reposed in him by the public, he has in the first place to recognise his ignorance of the real nature and cause of disease; in the second place to perceive the iniquity of ignorant meddling with Nature; and in the third place to learn the marvellous power of Thought not only over the functions, but also over the tissues of the body. It is in the nature of things that every doctor should be a psychic healer; and he is so even now, but unconsciously both to himself and to his patient. If the sick man has any faith in medicine at all the very presence of his doctor frequently is a suggestion of recovery. That is why the patient looks forward so eagerly to the visit of the doctor, who when he comes appears very often to do nothing more than "have a look" at the sufferer. The visits of a cheerful, hopeful doctor are generally well worth the money paid for them, simply as so much "mind cure." It is the unconscious exercise of Thought-power that makes one doctor popular and successful, while another and cleverer doctor is a failure, because he manages to suggest to the patient to get worse, instead of suggesting to him to get better. But to exercise that psychic power consciously and intelligently gives far better results, as experience has amply proved in the United States, where a considerable number of medical men, both Allopathic and Homeopathic, have already qualified as Psychic Healers according to the quasi-scientific systems.

The doctor is always a sympathiser and often a true friend; and if you keep yourself positive to him, and regard his opinion as advice, not as an order or

command, there is no reason why you should deprive yourself of his friendship, or of any service he could render you by his knowledge of diseases or of medicines; providing always that he gives you no suggestions that counteract your efforts to establish Thought-power over yourself. If he does so, you will do well to dismiss him.

Surgery, as distinguished from medicine, is allowed to be a real science, and a blessing to mankind, by all Practical Psychologists except the very craziest of the "Scientists." But they all take exception to the very free use of the knife which characterises some surgeons, and some classes of practice; for the use of the knife seems to the Practical Psychologist to be in most cases equivalent to a confession of incompetence, since the evil in most surgical cases could, they believe, be remedied by the timely exercise of Thought-power. The surgeon is generally just as much of a materialist as the physician, but he is not so mischievous a meddler with Nature, for he has more belief in the "*vis medicatrix Naturæ*." He, too, is an unconscious psychic healer, and would be a much more successful one if he understood the power of Thought.

LESSON XX.

Do not be afraid to take a dose of simple medicine if you need it.

REMARKS.

This is a different question from the employment of a doctor; for people can dose themselves, and many do so even more liberally than a doctor would

dose them. The fundamental doctrine of the quasi-religious Schools is that all bodily ills are the result of spiritual causes; they call this proposition a "principle," thereby introducing a moral element which constrains them in all cases to act up to their professions. Consequently we see both Healers and patients preferring death to sacrificing "principle" by taking medicine. The quasi-scientific Schools teach that medicines should be avoided, and suggestion used instead, whenever possible; but they allow that the universal experience of mankind shows that there are a number of herbs which act medicinally on the body with different specific effects, the taking of which, when Nature requires a stimulus, is followed by good results—remedies for sickness, which are considered by all religions to have been provided by God for the use of man. For those who have not bound themselves to uphold such theses as that "Matter is evil," and "Matter does not exist," and who are not married to any theory of pathological causes, the question is one of fact and expediency: Has medicine on the whole a good effect?

Those who have developed their Thought-power sufficiently to be able to regulate their various bodily functions at will, and to keep themselves in good health, need no medicine; but, as yet, very few indeed have arrived at that degree of Thought-power; and with most people Thought-power is a force too precious to be employed in that manner when a simpler and easier way is at hand to obtain the desired result. The instinctive use which animals make of curative plants shows that there is nothing dangerous in the medicinal herbs, if

judiciously employed ; but when people speak disrespectfully of "drugs," they generally mean the numerous violent poisons, vegetable and mineral, which our doctors prescribe, with the permission of the law and the approval of the public. These violent drugs should be avoided by the Practical Psychologist ; but a mild aperient or liver pill will in most cases save the neophyte a great expenditure of Thought-power and much misery, and will in no way impede his development, *if he affirms that it will not do so* ; but if he takes even the most innocent medicine with the idea that it will harm him, it will most likely have that result.

You must remember, however, that taking medicine is like whipping a jaded horse. If you go on taking it you very soon find that your organs will not do their work without it, and you have to increase the dose, until at last the whole vitality of the jaded organ is destroyed. This is the great danger of the "medicine habit," which is very prevalent at present, owing to the facilities for dosing oneself which "patent medicines" afford. It is a mistake to picture the doctor as always giving medicine ; he constantly inveighs against too much of it, especially against the pills and potions of his enemy, the patent medicine man ; and in that he is undoubtedly doing a good work. Some patent medicines contain a time-honoured remedy ; but it is with them as with a doctor's prescription in most cases, the taker does not know what he is taking.

Another important point is that a Practical Psychologist can make a dose of medicine a powerful mechanical suggestive, or vehicle for the

conveyance of Thought-power. Some Healers tell their patients to sip water very frequently, affirming good health, and "denying away" their malady every time they do so. They say that this "sipping and thinking," by constantly suggesting health, makes the curative process continuous. The patient, by believing that the water he thus sips is curing him, is "blessing the water to cure him," as a pious Hindu would say, or "putting curative magnetism into it," as a Mesmerist would express it. No doubt you have heard of "Cures" in which this constant imbibing of small doses is a principal feature, although Suggestion is not recognised in the matter. Now, medicines may be taken with a similar curative intention as when water is sipped, and with a similar happy result.

How much of the effect produced by a doctor's prescriptions is the consequence of Suggestion it is hard to say. It is well known that bread pills and coloured water are sometimes given with curative effect instead of the regular medicines; for some people are a great deal more anxious to take medicine than the doctor is to give it to them; and they almost feel themselves cheated if the doctor does not give them "something to take" every visit he makes. Why people get cured by swallowing bread pills and coloured water was a mystery until Suggestion explained it; and it is probably due to the faith of the patient in "doctor's stuffs" that drugs do not oftener do harm. Suggestion also explains the curative effect of the infinitesimal doses of the Homeopath, so long a scandal to human reason; and the fact that animals

and babies are sometimes affected by those infinitesimal doses, shows the power of "mental suggestion." It is not the infinitesimal dose, but the name on the bottle, that makes Homeopathic medicine efficacious; and the Practical Psychologist might at first use Homeopathic remedies with excellent effect, as a kind of "go-cart," until his Thought-power develops. He would only be doing consciously and with knowledge that which the orthodox Homeopath does unconsciously and in ignorance.

Moreover, Suggestion explains the very puzzling fact that medicines and methods of treatment which cure in one century, or even in one generation, kill in the next. Our forefathers were undoubtedly cured of all sorts of complaints by "courses" of bleeding, blistering, and purging that would certainly kill us; not because our constitutions are so much weaker than theirs, but because we have lost faith in such heroic treatment. The same thing applies to the various filthy medicines which doctors no longer use, such as powdered earthworms, or liver of snakes; and to violent mineral poisons which they employ very sparingly now, such as mercury and antimony. All new medicines and all fashionable medicines act in the same way—by suggestion; they are effective until they are thrown aside for something newer, and then they cease to cure. To call this wonderful power of Suggestion "imagination" is merely to give it a name which, when it is not misleading, is meaningless.

LESSON XXI.

You can prevent disease, and preserve good health in yourself, by Thought-power.

REMARKS.

You can do this by affirming good health, and ✓ denying away liability to infection and contagion; for, whatever be your pathological theory, the exertion of Thought-power in that way will put your body into a positive state, repellent of disease. Therein you can see the advantage of psychic treatment. Physical treatment is absolutely powerless to prevent disease. Our present medical science recognises no such thing. What is called "preventive medicine" is a complete misnomer, for it does not consist in giving medicine to prevent illness. Ask your doctor for a pill that will prevent you from getting small-pox, or for a draught that will preserve you from typhoid, and he will laugh at you. All he does, or can do, in the matter is to borrow from other sciences. He will tell you that the great thing is not to be afraid of infection, which is pure Psychics; or he will "order" you to disinfect your house or your clothes, and to look to your drains, which is simple Hygiene; or perhaps he will offer to make you "immune" by injecting attenuated small-pox or typhoid virus into your veins, thereby giving you a mild form of the disease, which, to say the least of it, is a very "Irish" way of preventing you from taking it. Indeed, the helpless, sheeplike way in which people allow the Faculty to lower their vitality, by poisoning their blood with

their filthy preparations, is a startling proof of the almost universal loss of faith in the Divine intelligence, or what Religion calls "God's providence, as manifested in Nature."

That is why you must keep yourself positive to the doctor. You wish to remain healthy: but the doctor takes no interest in healthy people. It is only when you get ill that he recognises your existence. Even then it is your disease, rather than yourself, that interests him. He "fights the disease," and your body is the field of battle; and if his victory leaves you with a shattered constitution, that only shows the terrible nature of the combat, and does not detract from the merit of the "successful treatment." A great part of the doctor's efforts is to enable people to flout the laws of health. Almost everyone now-a-days is afraid to die, and clings desperately to material existence; sick people will give anything for a few more years, or months, or days, or hours of their miserable suffering lives; so the doctor tries by every means he knows to keep them half alive as long as possible; although Nature has sentenced them to death for offences against her laws, and it would be far wiser and more dignified for them to go quietly to the place of execution, and have it over. Nature says, "The strong and healthy shall survive, and leave strong and healthy progeny"; but Medical Science seems to reply, "The strong and healthy need no physician; the weak and sickly are the doctor's customers, to whom the very existence of Medical Science is due; it is they who shall survive, and leave descendants after their kind. So I will spread a mild form of

all diseases by corruption of the blood, which I will call 'preventive medicine,' and 'making people immune'; this will lower the vitality of the race, and create a degenerate humanity, that will be tolerant of disease, but be unable to get along without the constant services of a doctor." The great triumph of a doctor seems to be, with the kindest intention possible, to patch up some sickly man or woman so that he or she can get married and breed unhealthy children. His lesser triumph seems to be, with the greatest imaginable benevolence, to cobble people up so that they may live a few years longer than they otherwise would, breathing foul air, eating unwholesome food, drinking poisonous drinks, and offending generally against Nature's laws.

The medical man is certainly not more cynical, selfish, or callous than other men. On the contrary, he is individually almost always more kind-hearted, and more courageous. If he only knew how to make people permanently strong and healthy, so that doctors would no longer be needed, he would, no doubt, sacrifice his personal interests to that end. And, after all, the sins of the doctor are as much the fault of the public as of himself; he gives people what they demand of him—to be cobbled and patched up. When he tries to do more they pay no attention to him. No woman listens to her doctor when he tells her that her stays are not only injuring herself, but greatly lessening her chance of healthy offspring; and he dares not incur the anger of the dressmaker by "ordering" the fashionable straight-waistcoat off; if he did so he would only lose his best customers; and, after all, tight-lacing

brings him lots of business. Who attends to the doctor when he proclaims the terrible truth that alcohol is undermining the vitality and sanity of the race? Unfortunately, the power for good of the Faculty at present seems to be fatally limited to patching and cobbling.

But the fact is that the Practical Psychologist makes himself independent of the doctor, rather than comes into collision or competition with him. It is only when he applies his Thought-power to the cure of others that he is liable to fall foul of the medical man; and as soon as people learn to develop their power over themselves, they will be called on to heal each other only in exceptional cases, just as it is only in an exceptional case that one person is called upon to carry another person up-stairs. By and by we will have collective healing; people will form themselves into mutual cure societies, and brotherhoods of good health; and, indeed, some of the Schools of Practical Psychology are almost such brotherhoods even now. At present, however, each person must rely chiefly upon his own Thought-power to create and maintain health in himself. To obtain power over oneself one must be habitually positive; and were the majority positive, they would insist that those who undertake to cure them should know about the all-potent Affirmations and Denials—that, in fact, every medical man should be a Practical Psychologist.

Some Healers think it an advantage to be able to tell their patients what illness they have got, and how long it will take to run its course. Other Healers object altogether to diagnosis; for they say

that when either the patient or the Healer knows what the disease is, he makes a horrible picture of it in his mind, which suggests disease instead of health, and counteracts the effect of curative suggestions. They say that they get better results by affirming health generally than by affirming it for any particular organ or function, as they would if they knew exactly where the trouble lay. Their theory is that Nature knows what is the matter better than either doctor or patient; and that if you wake up Nature, and set the *vis medicatrix Naturæ* to work, the very best processes for effecting a cure will spontaneously commence, and go on in your body; and all you will have to do is to attend to nutrition.

These Healers also say that when you act specifically on one organ or another by Affirmations, as the doctor acts on it by his drugs, you run the risk of doing the wrong thing, as doctors so often do. That, moreover, if you took upon yourself the responsibility of diagnosing, you would, like the doctor, often have to wait for days before applying the remedy, until the disease had developed sufficiently for identification, thereby allowing it to get a firm hold; whereas, by trusting to Nature to locate the mischief, and by neglecting diagnosis altogether, and merely recognising general sickness, you can make your Affirmations of health the moment you feel ill; by which means you nip the disease, whatever it may be, in the bud. In this you follow the example of a gardener, who plucks up the weed the moment it shows itself above ground, instead of waiting to see whether the

objectionable seedling will develop into a thistle, a nettle, or a dock.

LESSON XXII.

About the Affirmations and Denials.

You doubtless understand from the foregoing Lessons why the Affirmations and Denials have so much power; and in what manner, and in what spirit they should be made. Let me remind you, however: You make those assertions in order that, by constantly repeating them, they may create an image in your mind of the thing which you assert; this image will inhibit criticism, and cause you to think the thing imaged; and this uncritical thinking of the thing imaged is emotionally believing it to be true; and, by a natural law, that which you emotionally believe to be true about yourself gradually realises itself in your body and mind. Although Affirmations and Denials, to produce their full effect, should be made with the whole heart, and without any critical hesitation, still, if at first you cannot entirely inhibit your critical faculty—if the thought will sometimes flash across your mind that what you affirm “is not true”—do not be discouraged; for mere verbal repetition of the Affirmation or Denial has, if persevered in, a cumulative effect, and ends by producing true mental images. So keep “pegging away,” and belief will come.

Some people fancy that the Affirmations and Denials are only a cumbersome way of doing that which, with a little strength of mind, a simple

determination, or mental resolution, would accomplish. For instance, they think that it would be as effective for you to resolve to leave off smoking as to affirm that you have left it off. This is quite a mistake; because a resolution to do anything is virtually an Affirmation of an intention to do it; and the image which the resolution to leave off smoking creates, in your mind, is the image of a resolution. That which you image and believe is your intention to leave off smoking; and the result is, not that you leave off smoking, but that you firmly believe that you are going to do so. Whereas, when you affirm that you have left off smoking, that it makes you sick to smoke, that you hate the idea, and so on, the image which that Affirmation creates is an image of having left off smoking, and that image realises itself automatically in your body and mind. You feel a disgust when you light your pipe and find that you have lost your taste for tobacco—have actually “left off smoking” already without knowing it.

A habit consists of a desire and its gratification; when you *resolve* to get rid of the habit you try to starve it to death by refusing to gratify it; and as this is a painful operation, it needs great strength of mind to succeed in it. When you *affirm* that you have left off the habit you attack the desire, and it becomes paralysed and dies out without any further effort on your part. The desire and its gratification in the case of a habit are related to each other as fire is to the smoke it makes. When you resolve to leave off a habit which you consider injurious you, as it were, attack the smoke and leave the fire undisturbed; when you “deny away” the desire

you put out the fire, and the smoke subsides of its own accord. There is, in fact, all the difference between the effect of the resolution and the effect of the Affirmation, that there is between intending to pay a debt and actually paying it.

The Affirmations and Denials, however, are only a means to an end; that end being the creation of a mental image, which you emotionally believe to be the image of a truth or reality. Their function is to help Creative Imagination, Will, and Belief, and when these are fully developed there is little need for formal Affirmations and Denials. In most cases it is only the very advanced Practical Psychologist who can dispense with the formal Affirmations and Denials, and trust to the direct and instantaneous action of Thought to inhibit the critical faculty, and create belief; still there are some propositions of a general nature which even a beginner need not keep on formally affirming, once their purport is taken in by the mind.

Note That is the case with the assertion that you have power to draw strength from an invisible source by actively desiring it; and with the assertion that you can obtain an influx, from an invisible source, of the qualities you desire to possess by opening your mind to them. Experience soon makes you feel that this is the case; and then you have no need to affirm formally that it is so. But you should practice both of these powers; for practice is quite as necessary in psychical things as in physical. Therefore, you must also practice putting yourself into the positive and into the negative states of mind; and must practice imaging,

inhibiting, and believing as well, just as you would practice any art or accomplishment. Going over your Affirmations and Denials is, in fact, practice of that kind. That practice will give you what is called "a trained mind"; and when your mind is thoroughly trained a thought will be followed immediately by its realisation.

The Affirmations and Denials in the following Lesson refer chiefly to the formation and strengthening of character. Every one of them will be useful to you, but if you feel any weak spots in yourself you should dwell particularly on the assertions that refer to those matters. Some people find it best to take only a few Affirmations at a time and, having learned these by heart, to repeat them as often as possible, not going any further until the effect of these few is realised, even if it takes weeks; and so on through the list. Other people get better results by going over the whole list at once, repeating each Affirmation several times. You should try which method gives you the best result and adopt it. Some teachers tell their pupils to make all their Affirmations first, and then all their Denials; and other teachers prefer their pupils to make the Affirmations and Denials together that refer to the same subject; and this is for most people the best course.

Make your daily Affirmations in the morning when you awake and at night when you go to bed, and as many times during the day as you find opportunity; for the oftener you go over them the greater and quicker will be their effect. You should repeat each Affirmation or Denial twenty or thirty

times, trying, as it were, to *think* it into both body and mind. You should either learn by heart, or copy out and carry in your pocket, the few Affirmations and Denials that you happen to be practising at the time, and you should seize every opportunity to go over them ; your object being to saturate your mind with the thought contained in the proposition you affirm.

Affirmations for the cure of illness are very easy to formulate, being in every case some variation on the assertions " I am well," "I suffer no pain"; but they are the most difficult of all assertions to realise mentally. It is extremely difficult, when you are suffering pain, to imagine yourself as free from it—to inhibit the thought of pain so as to be able to think or believe freedom from pain to be a fact. The moment you impress your "sub-conscious self" with that belief you cease to suffer pain ; but if you cannot accomplish that, the next best thing is to affirm that you *will soon be* free from pain, that it has already become less, that you are quickly getting better, and so on ; this will have the desired effect after a time.

It is much easier to obtain control over one's mind than over one's body by means of self-suggestion, especially in the case of serious illness ; and it is there that the assistance of another person's Thought-power is so extremely valuable. To keep healthy in body and mind by self-suggestion is not a very difficult thing ; but to arrest the progress of a serious malady by one's own Thought-power is far from easy. There is where the utility of the "Healer" is manifested. The Healer is a person

who is endowed with the power of awakening the curative force of Nature within you by acting on your inner, "sub-conscious," emotional self by means of verbal or mental Affirmations or Denials. A very much larger proportion of people have got the healing power than is at present suspected; in fact, everyone has it to a greater or less degree; but those who by Nature possess the healing power largely, and who have developed it fully, are few and far between; and they are precious personalities, and are the pioneers in the coming psychic development of the human race.

LESSON XXIII.

The following Affirmations and Denials are of Universal Application.

1. I have power over my body and mind to make myself what I wish to be.
2. No one can divert me from my purpose to develop my Thought-power.
3. I am earnest and persevering in making my Affirmations and Denials.
4. I am positive, intense, masterful, strong.
5. I am full of life and energy.
6. I am full of courage; I fear no one; I fear nothing.
7. No one can browbeat or bully me.
8. No one can order me about, or make a convenience of me.
9. No one can over-persuade me, cheat me, or humbug me.

10. I always mind my own business, and expect others to do the same.
11. I feel myself stronger in character than the people around me.
12. I can control other people, and make them think and act as I wish.
13. I never exaggerate or speak at random.
14. I am straight-forward and honest in word and deed.
15. I always do what I consider right.
16. Whatever I eat nourishes me.
17. I am getting stronger and healthier all the time.
18. I feel and look younger every day.
19. I have no fear of infection; I do not catch diseases.
20. I quickly recover from any indisposition.
21. All my organs are sound and healthy.
22. I do not take offence; insults glance off me.
23. I never get angry; I take everything coolly.
24. No one can upset me; nothing puts me out.
25. I am always cheerful, and look upon the bright side of things.
26. I can laugh heartily and enjoy myself thoroughly.
27. I feel friendly to everyone.
28. I like to be busy; I never dawdle, or fritter away time.
29. I never procrastinate or postpone.
30. I am economical and saving; I never waste money.

31. I am interested in all that goes on around me.
32. I like to understand all the questions of the day.
33. I am always anxious to learn, and glad to be set right.
34. I always hear both sides before I form an opinion.
35. I never believe evil of anyone without proof.
36. I always treat other people as I would like to be treated.
37. I have no jealousy or envy in my disposition.
38. It pleases me to see others enjoying themselves.
39. It makes me happy to make others happy.
40. People are attracted to me.
41. Everyone believes what I say.
42. Everyone feels and shows respect for me.
43. I have everybody's good wishes.
44. Everyone likes and assists me.
45. Whatever I actively desire comes to me.

Many people are astonished at the great effect which Affirmations and Denials have upon them. They find themselves changing or changed in appearance, temper, or even character, and the mere making of the Affirmations and Denials, however earnestly and forcefully made, seems to them inadequate to produce such results. Those people forget that Suggestion works underneath the surface; and that it is recognised by the conscious, objective self only through its effects. The fact is that never before have they been subjected to so powerful a changing and developing influence. He who con-

scientifically and intelligently practices his Affirmations and Denials, gives himself as much mental training and development in a week as he would get from ten years of sermons, lectures and scoldings, backed up by any amount of good resolutions. "You ought to," "You should," "You must," even "Thou shalt," glance off a person although fired at him point blank from pulpit or platform; but the quiet "I am," and "I do," of the Affirmations not only penetrate, but lodge in his inner, secret self. In the shape of "Thou shalt not" do this or that, the prohibition is applied to one's neighbours; while in the form of "I do not," or "I am not," a person takes it to himself.

It has sometimes been objected that Affirmations and Denials, such as I give here, have too much of the flavour of the Sunday School. I can only reply that they were not selected for "moral" reasons, but because they are precisely the kind of Affirmations and Denials which the experience of the various Schools that use Suggestion in its different forms has proved to be that which produces the desired result—health of body and mind, youthfulness of feeling and appearance, good looks, self-confidence, the respect, esteem, and good will of others, strength of character, energy, power of will, and all the other qualities which conduce to health, happiness, and success. If anyone feels inclined to dispute this, he can easily test the matter for himself; for he can call down a curse upon himself with as much ease as he can call down a blessing, since the Affirmations and Denials produce their effects with mechanical certainty. All he need do is to give himself such

suggestions as these, trying as usual to *think* as well as to *say* them:

I am feeble in body and mind, and quite insignificant.

I am idle and dissipated; I cannot tell the truth.

I am sulky, discontented and spiteful.

I cannot resist temptation; I have no control over myself.

I love to do mischief and to give people pain.

I am continually ailing; I catch every disease that is going.

My digestion is horrible; everything I eat disagrees with me.

I am uncleanly in my habits and filthy in my ideas.

I am cowardly, dishonest, mean, and contemptible.

People despise and dislike me; I hate everyone.

Nothing I undertake ever succeeds.

(and so on).

Detrimental self-suggestions such as these, are very commonly made unconsciously in the shape of lamentations, regrets, self-accusations, and excuses, by people who do not know the harm they are thus doing themselves; but these Affirmations of weakness, folly and vice, if they were made with full consciousness and expectation of their effect, would have a far more striking result. It would, indeed, be a most excellent thing if some disbeliever in the power of the Affirmations and Denials were honestly to give

himself the above and similar detrimental suggestions for about six months, and then publish the result; for those Affirmations and Denials would infallibly make him what he declared himself to be, thus affording a splendid proof of their efficacy, and a fine demonstration of the marvellous power of Thought.

LESSON XXIV.

Psychic Healers at present mix up theory with method, and attribute to the former the virtue that lies in the latter.

REMARKS.

The oldest and best known form of Psychic healing is "Christian Science"—a complete misnomer, for there is no science in it, and it certainly does not resemble any form of Christianity. But Practical Psychology owes a great debt to Christian Science, for it was that system that first proclaimed the necessity for formal Affirmations and Denials.

Christian Science declares that if you believe yourself cured you are cured even though you neither feel cured, nor appear to be cured. This result the Christian Scientist asserts to be due to the facts (as he calls them) that "All is Spirit," "All is Good," "Evil does not exist," "Matter does not exist." No one is really ill, according to Christian Science, for only spirit exists, and Spirit cannot get ill. Illness is a delusion of the mind. The material body is non-existent, being merely delusion caused by belief in its existence. Cease to believe in the existence of Matter at all, believe that your real spiritual self is sound and healthy, as is

actually the case always, and good health will manifest itself in your body in place of the delusion of disease. That which seems to be evil, or to be matter, is merely an erroneous belief—an attack of smallpox, for instance, or a broken leg, is merely an erroneous belief that such things as smallpox and broken legs exist, and that you are suffering from them. Get rid of those beliefs, and you will find yourself cured. It is the acceptance of these assertions as statements of fact that enables the Christian Scientist to attain the mental attitude of belief, which makes his Affirmations and Denials effectual.

“Divine Science” is somewhat different in theory from Christian Science, although it is not more “scientific” than the latter, and not especially “divine.” Divine Science declares that a whole-souled, complete belief is all that is needed for the cure of disease; and like Christian Science, it depends upon its theory for the attainment of that belief. It does not assert that Matter and Evil are delusions, but it says that they are “negations” respectively of Spirit and Good. In the same way, disease is the negation of health. You are in God, and God in you. God is all there is. God is absolute good and absolute reality; and in the Absolute no disease can exist; therefore, since you are contained in God, no disease can exist in you, but only *the negation of health*. Body depends upon mind; if the thoughts are pure, the health is good. Think nothing but pure, good, unselfish, spiritual thoughts, and the “negation” called disease will disappear. Disease is like darkness; you cannot

drive darkness out, but you can let light in. You cannot drive out disease, but you can *think* health into yourself, and even into others. The Spirit of God, or Good, will make you whole if you let it into yourself.

"Christian Unity" is a brotherhood whose tenets are very like those of Divine Science. In Christian Unity, however, Christ is invoked instead of "God"; but as by Christ "the Christ Spirit" is understood, and as that Spirit is credited with the same attributes that Divine Science accords to God, the difference is chiefly one of names. Both Systems declare that belief is the immediate cause of cure, and the acceptance of their doctrine the remote cause, since it creates belief.

The Mental Scientist also asserts that cure is the effect of belief. He teaches that God is the All, and is all-good, or "the Good." Matter and Spirit are in reality one, and both are included in God. There is no evil, there are only errors, stupidities, and blunders. The idea or design of everything is perfect; it is the manifestation or realisation that is faulty. Disease is only an instance of faulty manifestation or realisation. Ignorance of our divinely given mental powers is the cause of all imperfection, including disease; and ignorance is being dispelled through Evolution. Spirit is getting control over Matter through "conquest"; and Spirit acts by faith. If you believe yourself to be healthy, happy and "opulent," you will become a magnet to attract health, happiness and wealth to you. Old age is a disease which may be "conquered" like the others, and "immortality in the flesh" will be the

result of the victory. Immortality on earth is an ever-healthy, ever-youthful, and ever-beautiful body, is the goal which the Mental Scientist sets before himself. Like the other "Scientists," the Mental Scientist uses Affirmations and Denials.

The "Suggestionist" also asserts that cure is the result of belief; but he does not theorise about God and Spirit. The Suggestionist declares that there is in everyone a "subjective" self or personality, which depends upon the "third brain" or solar plexus; and which moulds the body into conformity with the desire of the rational, objective self, whose seat or organs is the cerebrum. It is only necessary for you (your conscious objective self) to impress upon yourself (your subjective, inner, sub-conscious self) whatever changes you desire to take place in your body, and your inner self will set to work to effect those changes—to change disease into health, ugliness into beauty, weakness into strength—for the function of the inner or subjective self is to enable you (as a whole) to "live up to the expectation" of your conscious, rational, objective self. In order, however, to effectually impress your subjective self with your suggestions, you must believe that the changes you desire will really occur, and you can make yourself believe this by means of suggestions; that is to say by making Affirmations and Denials, for every suggestion is either one or other. The Suggestionist also believes that the "subjective" self of one person can act on the subjective self of another; and this is what happens in mental suggestion, which differs from verbal suggestion in that point; for in verbal suggestion the assertion

which sets up self-suggestion is made by the operator's objective reasoning self. In true mental suggestion, they say, the operator is not conscious that his sub-conscious self is giving suggestions. His conscious self gives the order to his sub-conscious self to give suggestions to the sub-conscious self of the subject, but does not know when this is done; this is what always happens in the case of mental suggestions given by one person to another when both are asleep, although sometimes the operator, or the subject, dreams about the matter.

LESSON XXV.

Persevere in your efforts for psychic development, and you will be greatly rewarded.

CONCLUDING REMARKS.

Do not suppose that to learn how to generate and use Thought-power is the work of a few days, or weeks. Certainly, if you try honestly to develop your Thought-power, you will very soon begin to perceive the effect of your efforts; and in exceptional cases the power seems to burst into full operation at once; but, as a general rule, it is of gradual growth; and to attain mastery over oneself, so as on every occasion to be able to control one's thoughts, is a "great work" which requires both time and continuous effort. This is more especially the case with those who are advanced in life; although there are many cases on record in which an elderly or an old person has quickly attained extraordinary power over himself and others. As a

rule, control over the mind is easier to acquire than control over the body, and the beginner cannot expect to cure himself at once by his unaided efforts of a serious or chronic illness—he would not expect to play a sonata of Beethoven the first time he sat down at the piano.

This, however, should not discourage you. You could not find a better investment for your time and trouble than Practical Psychology. Millions of people all over the world spend hours each day, for years, in learning to play some musical instrument—in the vast majority of cases without the prospect of any real benefit to themselves or others, and in many cases, with the deliberate intention of giving up music as soon as they have learned to play a little. A tenth of the time and energy thus wasted would, if devoted to Practical Psychology, be sufficient to give you the most useful power you could possibly have, and one which you will exercise with constantly increasing benefit and satisfaction all your life.

Another point to be understood is that the power of influencing others by verbal suggestion is in some respects different from that of operating on them by mental suggestion. A person may be "suggestioned" by verbal suggestion alone, or by mental suggestion alone. The orator, whether secular or religious, acts upon his audience by verbal suggestion, accompanied by mechanical suggestion in the form of tone of voice, emphasis and gesture; and the real orator always accompanies his verbal suggestion by mental suggestion, because while he is speaking he believes what he says. But, when the mechanical suggestions

that accompany the verbal are not the consequence of belief, but are simulated or "put on," the speaker is what we call a "Charlatan." A charlatan, however, can give effective verbal suggestions to unsuspecting people, because his feigned earnestness and seeming authority creates belief in their minds. If you look for them, you will find charlatans in every walk of life.

To give effective mental suggestions, on the other hand, requires a real power of acting mentally on the mind of the subject; and this power not only exists naturally in very different degrees in different people, but is at present developed and consciously exercised by very few. Some theorists, indeed, say that verbal suggestion is given by the external, objective, every-day personality; while mental suggestion is always the work of the internal or sub-conscious personality, which generally acts "unbeknown" to the waking self, to which it becomes obedient only through training. You may find, therefore, that you can produce powerful suggestive effects on others by verbal suggestion, accompanied by mechanical suggestion, and yet be quite unable to produce any effect by mental suggestion, either with contact or at a distance; or, on the other hand, you may find yourself unable to give effective suggestions verbally and mechanically, and still be able to operate on your subject powerfully by mental suggestion alone.

Finally, I may remind you that the Science of Thought is in its infancy, and wonderful discoveries will without doubt soon be made by intelligent experimenters. There are three directions in

particular in which experiment is likely to yield striking results; firstly, the setting up, by mutual action, of trustworthy mental communication between two persons at a distance, so that they can converse with each other by being alternately operator and subject; secondly, mental suggestion at a distance by several operators simultaneously on one subject, to influence conduct, create beliefs, or give vitality; and thirdly, the establishment of Co-operative Health Associations, and of Societies for Mutual Psychic Development and Protection.

THE END.

BY THE SAME AUTHOR.

HYPNOTISM AND THE DOCTORS.

(I.)

MESMER: DE PUYSÉGUR.

(Published in October, 1902.)

“**H**YPNOTISM AND THE DOCTORS (I.)” gives a most interesting account of the first appearance of Hypnotism in the doctrines and practices of Mesmer and his immediate followers, whose theories and processes, although differing greatly from those of our modern hypnotists, belong to the same general category, and must be known if Modern Hypnotism is to be understood; besides which, those theories and processes have a great intrinsic interest. In it the author gives a clear account of Mesmer’s theory of disease, and of his methods for producing the “crises” on which he relied for the wonderful cures which he made—cures which completely puzzled the medical men of his day.

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(II.)

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Fahnestock's "Statuolism."

Sunderland's "Pathetism."

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(Published in January, 1903.)

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